

The CLERGY REVIEW

NEW SERIES VOL. XXXV No. 1 JANUARY 1951

UNDERSTOOD BY THE PEOPLE

ANYTHING from the hand of Mgr Knox is sure to command attention; and when he takes for his theme the Englishing of sacred texts, he has only himself to thank if his remarks are pondered even more attentively than usual. For his translation of the Bible, by general consent a literary masterpiece, has provided us all with new spectacles, and whether we gratefully adopt them for daily wear, or fling them aside with curses loud and deep, our view of the subject cannot remain quite unaltered. By giving us an alternative to Douay he has introduced a new element of choice into the editing of prayer-books, and that very fact obliges us to clarify our notions on the sort of English we want to find in these books.

In discussing the possibilities of an English liturgy (THE CLERGY REVIEW, November 1950), Mgr Knox throws out a number of challenges. My purpose here is not to controvert such points in his argument as may appear debatable, nor to argue for or against the limited use of the mother tongue in church which he would be prepared to welcome. It is rather to suggest one or two heads of agreement which perhaps we could all bring ourselves to accept, and to indicate a means of taking the discussion a stage further.

Let us first examine certain misgivings which Mgr Knox expresses. He fears that if the liturgy is anglicized, the sense of mystery, which he takes to be liturgically desirable, will disappear. He seems at this point to be tilting against extremists who would abolish the silences and stillnesses of Mass, overhaul its entire ritual, and "say it all out loud". But is there any reason to suppose that such people, if they exist, will ever get their way? On the more general question we may recall here a pronouncement by the late Edmund Bishop. Few men were better qualified to interpret the genius of the Latin rite; and Bishop's verdict is that "mystery never flourished in the clear Roman atmosphere". In saying this he was in full accord with

the Roman theologian who, far back in the fourth century, drew a pointed contrast between the straightforward intelligibility of Christian worship and the hocus-pocus of the pagan mystery cults. "*Apud nos nihil astute, nihil sub velamine, sed simpliciter unus laudatur Deus.*" Mgr Knox asks: "why do the Oriental rites make such a business with drawing and undrawing curtains?" May we not ask, even more pertinently, why the Latin rite has deliberately cut out all this business of curtains and rood-screens? The fact is that the western Church, ever since she allowed the *disciplina arcani* to lapse, has moved consistently away from the notion of an esoteric liturgy. The custom of elevating the Sacred Host, the throwing down of chancel screens, the institution of such rites as Exposition and Benediction, the tacit withdrawal of the old ban on translations of the Canon, the recommendation of daily Communion, the blessing given in *Mediator Dei* to those who make it their business to popularize the missal: these are milestones in a development of which the whole tendency has been to make the Eucharist a public and familiar thing. And the Church evidently does not fear that the holy of holies will be cheapened in the process. This is not to say that such concepts as redemption and transubstantiation will ever cease to be mysterious. And certainly the most perfect conceivable translation is not going to make the Mass plain sailing. Nervousness on this score is, I submit, misplaced.

Mgr Knox fears "the deadening effect of constantly repeated English phrases on the mind". It is not clear why he expects reiteration in the mother tongue to be more deadening than the reiteration of Latin. If the congregation is protected by its ignorance, what about the celebrating clergy? Or is the risk of numbness counteracted in their case by the grace of Holy Orders? There are sects which have so far yielded to this dread of staleness as to rely wholly on extemporary prayer, rejecting all set formularies; but most of them have sooner or later changed their minds and adopted some sort of liturgy, or what they conceive to be such. Let us admit that whatever language we use for the public celebration of the liturgy, there is a danger that custom may stale it for us to some extent. The mind of the Church, however, judged by her practice in this and other matters, appears to be that staleness is one of those ordinary pit-

falls in the spiritual life which we are meant to face and with the help of God to overcome.

A deeper misgiving is aroused by certain blemishes, mostly in the form of omissions, in the liturgy itself. The Latin rite as we have it today is a treasure beyond price, but not all its parts are equally perfect. Most people, for example, appear to feel that the Order of Burial leaves something to be desired: hence the unauthorized practice which has grown up of borrowing from the appendix to the *Ordo Administrandi* a prayer in quite a different key, and tacking it on for the edification of bystanders. If we anglicize the liturgy—so the argument runs—shall we not be ruthlessly exposing a number of inadequacies which at present are decently veiled in the obscurity of Latin?

It seems to me that the ground here is becoming slippery. Mgr Knox instances the Nuptial Blessing. He finds it odd that so much should be said about the bride and her duty of fidelity; he thinks any marriage rite invented nowadays would put quite as much emphasis upon the reciprocal obligation of the husband. Perhaps it would; but does any bridegroom really feel aggrieved at the insignificance of his role on this occasion? Does not a universal instinct proclaim this to be *her* day? And rightly so, for it is she who bears the main burden of marriage and child-rearing. Or, to put it another way, marriage for her is, or at any rate may be, a whole-time job, which it can never be for the husband. And with this in mind, the Church frames her blessing accordingly.

No, we had better think twice before we tamper with the marriage rite. Once we begin picking holes in the liturgy, we shall evidently find ample room for disagreement. In any case, why confuse two distinct issues? The liturgy as we have it has undergone successive reforms, and will doubtless be reformed again in the future. That, however, is a matter that we can thankfully leave to the competent authority. In the meantime, can we not agree that the Latin rite, though possibly susceptible of improvement at certain points, is incomparably the most perfect form of prayer we have? For one blemish that we can detect in it, there are a hundred shining beauties. Display them, and they may yet prove to be the most effective weapon in our armoury. To say nothing of our own people, the average

non-Catholic, baffled by our theology, intimidated by our moral code, and repelled by our taste in statues, is not going to be helped over the threshold by a policy of keeping our liturgical treasure under lock and key. People nowadays expect to have things made clear to them. Formerly they were prepared to admit that one or two things might be above their heads, but the enormous growth of literacy, the spread of the reading habit, and broadcasting, have changed all that. Whether or not we think it a change for the better, it is one of which we must take account.

"That you do say your divine service distinctly . . . and not to mumble nor tumble all things without devotion as you did at such time you had the service in the Latin tongue." This was one of the charges an Elizabethan bishop gave to his clergy. Mgr Knox, while admitting that the use of Latin can and does lead to a certain amount of mumbling and tumbling, is afraid the laity would grudge the extra time required for distinct articulation of the mother tongue. (We could put on the credit side the time saved by cutting out the present duplication of the epistle and gospel; but let that pass.) No doubt he has good reason for believing that the laity are always in a hurry, yet, though High Mass takes more time than Low Mass, quite a number of lay people still go to High Mass when they have the chance. On the other hand, one occasionally detects, in clerical discussions of this subject, a half-conscious dread of the strain that a wider use of English would impose on the officiating clergy. That flesh and blood should shrink from adding to the heavy burden of the priesthood is natural enough, but no one who knows our clergy can suppose that such considerations would prevail with them in the long run.

The Germans have been permitted to hear the occasional offices in their own tongue, but Mgr Knox thinks our circumstances in England are peculiar: "we live in the midst of non-Catholics". And has Germany an unmixed Catholic population? We had better be on our guard against the notion that we English are so different. The Germans doubtless think *they* are different; the Irish and the Spaniards will each have their own brand of "difference". It was partly in order to shield us from the consequences of this way of thinking, perhaps, that Provi-

dence gave us the see of Peter. It is certain that if the Papacy had not been divinely instituted, we should have had to invent it for ourselves.

I submit, then, that we can afford to face the issue a little more composedly. There is an arguable case for extending the liturgical use of English; but I am not concerned here, any more than Mgr Knox is concerned, to argue for or against. I do, however, contend that all discussion of the subject is a mere beating of the air until we settle, or at least face, the vital preliminary question: what sort of English?

Mgr Knox refers in very generous terms to the new Latin-English Missal. As one who played a responsible part in the editing of that volume, I can state here that although we tested every sentence for its audible effect (an elementary duty in work of this nature), we did not suppose that our translation would ever in fact be read aloud. Our ambition did not soar beyond the humbler task of enabling the Mass-goer to follow the Latin Mass in something which he could recognize as his mother tongue. For the brutal truth is that the English of the older missals was not English at all, but double-Dutch. Anyone can open these books at random and pick the plums out for himself. My own favourite is the Mass of 20 July, beginning with the Introit: "My liver is poured out upon the earth, for the destruction of the daughter of my people. . . ." That is Douay; incidentally the far-famed Authorized Version is no better. Perhaps the pre-Knoxian editor had no choice where the Introit was concerned, but was it necessary to begin the Secret: "Most merciful God, who after doing away with the old man . . .?"

Look at our other books: what do we find? If anything *could* spoil the *Ordo Commendationis Animae*, the English version appended to the *Ordo Administrandi* would surely do so, with its "member of redemption" and its "splendid company of confessors" and its "ever-verdant lawns". At baptism the priest asks the candidate: "What doth faith bring thee to?" Is that English? Does it translate *Fides quid tibi praestat*? Or again, take the current version of the *Salve Regina*, with its "eyes of mercy", "this our exile", and "clement"—fancy calling our Lady "clement"! (Note also the wanton interpolations, *holy* Queen, *poor* banished children, *most gracious* Advocate; the equally wanton suppres-

sion of *Eia*; and the diabolical skill with which the backward reference from *exilium* to *exules* has been obliterated.)

With some justification, then, did Patmore declare that Latin was the only tongue in which a gentleman could think of addressing his Maker. Still, not all of us know Latin, and some of us, alas, are no gentlemen. So what is to be done? Shall the translator go for a model to the Book of Common Prayer? This is often held up as the *ne plus ultra* of prayer-writing in English. One frequently meets Catholics, and not only convert Catholics, who appear to be hypnotized by it. That being so, it will be worth while to look for a moment at a sample of its much-lauded prose. Here is one of the collects, taken at random.

Almighty God, who shewest to them that be in error the light of thy truth, to the intent that they may return into the way of righteousness, grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same.

Really, it passes comprehension how this flat and flaccid verbosity ever came to be awarded full marks. Contrast it with the following.

Good Lord, give me the grace so to spend my life, that when the day of my death shall come, though I feel pain in my body, I may feel comfort in soul; and with faithful hope of thy mercy, in due love towards thee, and charity towards the world, I may, through thy grace, part hence into thy glory.

That is St Thomas More's: a better model, surely, on all counts? Or consider this prayer by one who lived and died outside the fold.

Almighty God, merciful Father, who hast granted me such continuance of life that I now see the beginning of another year, look with mercy upon me; as thou grantest increase of years, grant increase of grace. Let me live to repent what I have done amiss, and by thy help so to regulate my future life that I may obtain mercy when I appear before thee, through the merits of

Jesus Christ. Enable me, O Lord, to do my duty with a quiet mind; and take not from me thy Holy Spirit, but protect and bless me, for the sake of Jesus Christ. Amen.

It seems to me that in point of style both More and Johnson leave Cranmer far behind. When we come to the present day, the admirable and moving prayer for highbrows, cast in the form of an apostrophe to the Three Holy Kings, which Mr Evelyn Waugh has given us in *Helena*, is a solitary instance of what can be done in this line by a twentieth-century artist in prose.

Mgr Knox appears to be in two minds about the whole business. He refers to the "sonority" of the Anglican prayer-book as a quality that we cannot forgo without reluctance; at the same time, he firmly discourages any attempt to fake it. Perhaps at the back of his mind is the thought that some new and special variety of English prose style can and should be evolved for liturgical purposes, just as he himself contrived a special sort of prose medium for his Old Testament. An English version of the baptismal rite which he printed privately some time ago appeared to be an essay in that direction. There is, however, one very practical consideration of which we must not lose sight. If we are settling down to spend an evening by the fireside reading Isaias, we can take our time over it, but if we are following a baptism or requiem, we have to keep up with the priest. Immediate lucidity is the first essential here. In this respect, liturgical translation is on a par with good typography. If you are pulled up half a dozen times a page to admire the printer and his pretty tricks, there is something wrong with the printing. Similarly in liturgical translation there had better be no very obvious tricks of style. Here, more than anywhere, *ars est celare artem*. Obsolete or obsolescent words and phrases will have no place in the vocabulary; the syntax will be that of contemporary English: not, of course, the English of the streets, but the grave and formal English of state occasions—say, an address from the faithful Commons to his Majesty.

Something will no doubt be lost in the process. There is no English equivalent for "*Rex tremendae majestatis*", or indeed for any of the *Dies Irae*. Considered purely as verbal sound ex-

pressive of a given idea in a given context, "Hoc est corpus meum" is more impressive, more satisfying in every way, than "This is my body," and there is nothing we can do about it. If, after trying all manner of experiments, we find that a featureless limpidity is the best we can achieve, it will have at least the negative merit of leaving the essential liturgy free to make its own impact on the mind. And if Mgr Knox then repeats his parable of the child who poured away the coloured liquid, only to find that she had lost everything she wanted, we shall not be unduly perturbed, for he knows as well as any of us that the liturgy is something more than tinted water.

There has just come to hand a new and notable French translation of the *Canon Missae*, prepared by a committee of experts who show themselves very much alive to the dual nature of their task. At the present time a vast battery of scholarship is being trained on our liturgical texts. The method is historical and critical. Each fragment of text is studied in its earliest known form and in all its later variants. It sometimes happens that the study of origins, instead of solving old problems, raises new ones. For example, when you have tracked the prayer *Deus misericors, Deus clemens* to its origin, you can see what it means by "tuae sacramentum reconciliationis", for it occurs in the antique rite for the Public Reconciliation of Penitents on Maundy Thursday; but when the same prayer is lifted bodily into the *Ordo Commendationis*, to be recited over a dying man who has already received the last sacraments, you are left wondering whether it refers to Penance or to any one sacrament in particular. However, there is no doubt that by going back to the oldest sources, by collating early manuscripts, by examining the cognate passages in the eastern liturgies and in successive recensions of the Latin rite, and by tracing the evolution of liturgical and patristic Latin, the diligent band of specialists are gradually elucidating many dark passages. No translator can afford to neglect the results of their toil. Indeed, the perfect translation of the liturgy will not be written until the specialists have carried their work a good deal further, and the rest of us have had time to assimilate its fruits.

The French translators of the Canon, however, are well aware that to have determined the meaning of the original text

is only half the battle. The not less arduous and far more delicate task follows, of devising the form of words that shall express the meaning in another tongue. At this point the scholar retires into the background, and the man of letters takes over (unless of course one man unites in his own person the attributes of both; but such birds are rare indeed: there is only one Knox!). After listening with close and respectful attention to the exegetes, the writer asks himself how much of what they have taught him can be put across without doing violence to his native tongue, and in such fashion that the average reader will be able to follow it. In this as in the other part of their task the French translators, so far as an English reader can judge, have been very successful. It is gratifying, by the way, to observe that the differences of interpretation between their version and the Latin-English Missal are few and relatively unimportant. Other venturers into the same field will note with interest their considered judgement that *quaesumus* means little more than "please" and may legitimately be omitted sometimes in translation; that the *igitur* of the Canon has no more force than the Greek *de*; and that *placatus* is not used in any more precise sense than "gracious". (We were of that opinion too, but our censor murmured something about the Council of Trent and the propitiatory character of the Mass, so we altered "offering" in the *Hanc igitur oblationem* to "peace-offering".)

The conclusion to which these disjointed remarks are moving, the only moral I would draw from the discussion so far, is that what we need now is a lot more experimental work by translators. There are scholars in this country who are doing their part in the criticism and elucidation of the texts. What is lacking is an equally resolute attack on the problem of expression. It will be all to the good if Mgr Knox will let us see what he considers the appropriate English presentation of the Ordo and Canon. But let other pens too get to work. Let us have the Mass and the other essential rites and the liturgical prayers in commonest use translated by a number of different hands: a series of draft versions, each going one better than the last. Let any one take a hand who thinks he understands the text and can write English. From this experimental process there may in time emerge an English text of the liturgy which the faithful

will not blush to set beside the Book of Common Prayer, and whether or not it commends itself to authority for public use, that will be something gained.

H. P. R. FINBERG

THEY ALREADY UNDERSTAND

MONSIGNOR KNOX'S "Understanded of the People" in last November's CLERGY REVIEW is the stimulus of this; and if to some extent I play truant to his point and subject, let my excuse be that digression is the better part of essay.

What I find stimulating is that he asks a definition of liturgy. I am not sure that I can help much; but it has long since seemed to me that the best one can do is to say that liturgy is suppliant omnipotence. In our Breviaries and Missals we find a *Proprium de tempore* and a *Proprium de sanctis*. These, of course, are but a good editorial device; yet, turning words a moment from their purpose, it might suddenly occur to one that the whole of liturgy is a *Proprium de Christo*; that it is Our Lord who, as is the way with those whom love has broken, stakes all on a last hazard of humility, beseeching our love. I do not think one sees His, or anybody's, love unless one knows the tremendous sky that pity gives to loving; and it is just all this I believe the liturgy to be. I am burdened with awareness that I must explain myself, though we have here an argument whose height will always be beyond my reach.

Our Lord, as I see it, made His will before He died, His eternal testament. What did He leave us? Not money, because He had no money left. I say, left; for all the world's wealth was His by absolute title of creation, and not by relative titles of inheritance or earning, like the small shares we amass. Again—and here too His titles are absolute—he had not what an impoverished nobleman still has: a name, an unbought grace of life, an elected obligation, or some civil advantage, to pass on. He could leave us none of these things because—and I think we

have exact truth here—He had spent them on our education. His was the way of those who are occasionally hungry and frequently get snubbed; of those of whom, but for God's grace, we should normally be unaware. It well becomes us to approach the Passion, or what Our Lord sacrificed for us, at this level, since the two things we do understand are blood and money.

What then did He leave us in His will? Just the memory of His love and what it cost, I think. His will, I believe, is that we should never, never forget how much He loved us and what He had to face because of it. Consider what He did. Though our suppliant, He is still almighty, and He arranged that what He did for us should stay; that we should not have to bow back to His sacrifice on Mount Calvary with a sort of historical kowtow; but that itself should remain, and that we should remember Him by doing what He instituted. This we call the Mass. Do this, He said, in memory of Me. As often as ye do these things, do them in memory of Me. These divine, and divinely simple, words find their counterpart in the mere (but superb) human *quoties huius hostiae commemoratio celebratur, opus nostrae redemptionis exercetur* of the Secret of Mass for the ninth Sunday after Pentecost. His will is that we should remember Him as a suppliant, as one who paid a total cost; and yet, because He is almighty, by the very act or ceremony of remembering as He bade, the work of our redemption is wrought. Everything is omnipotently near and now.

Everything; for if Our Lord is with us, so too is all else that is proper to Him. Every Feast is Christian or of Christ; and because that is so, every Feast is mysterious or sacramental, containing what it signifies, bestowing what it commemorates, and articulate with Our Lord, with His love, and with its cost. In this respect, our modern talk of the Mass of this or that Saint or circumstance is, though sound, less adequate than the instinct of Old English words like Christmas, Candlemas, Martinmas, and Michaelmas. It is through the Mass that every Feast is realized, made real.

Are there, in the sense in which I speak, any such things as different liturgies? Clearly not. It is just that we use the word liturgy when the word rite would better suit, as when we speak of a Roman Liturgy. It is really a Latin Rite. But I should hate

to be pedantic about this, for the mind cannot live at high-tensioned precision all the time, and subsidiary connotations of the word *liturgy* must often be allowed. At the same time, there is and can be only one *liturgy* in the sense that *liturgy* is suppliant omnipotence, though there be many rites, many languages and ceremonials, wherein it is received by men.

In the early centuries of our own Latin Rite the point I have been making was much clearer. All the Sacraments, and with them all derived sacramentals, were then ritually curved towards the Mass, so that the whole rite was a pattern that took its meaning from the Mass. All that is now disturbed. You get baptized and maybe married in the afternoon, and you confess your sins in a Presbytery parlour at the oddest times. I really do not think this matters very much, or that anything much could or ought to be done about it. The *Mona Lisa*, I am sure, is not now as great a portrait as when it was first painted, for some deterioration must needs occur. But does it matter? The world is full of men-alive and painting never ceases. *Liturgy*, as I have sought to explain it, remains for all time unaffected, since Our Lord's love and its cost are not subject to the caducities that overtake the rest. Mystery, sacrificial and sacramental, stays, and giant compensations succour human failing; as, to take but one soaring instance, that popular Breviary of the Gospel which we call the Holy Rosary. Who would want to make an old garden new? Who could, anyhow?

Naturally, in all I have said so far, I am speaking positively and not exclusively. It is obvious that, within the Mystical Body, we are one with Christ in suffering. So too should it be obvious that anyone who, through frequentation of the Mystery, does indeed love God and men, is *liturgical*; even though he be ritually so weak that, no Missal-man, he will avoid those few lights that you switch on for weekday Masses. What I am leading to is that, as far as *liturgy* goes, the people do already understand, and it is grossly unjust to call them *unliturgical* because, for one reason or another, they are out of step with enthusiasts for innovation in the realm of ritual.

There are, of course, things which are not innovations but rectifications, and to these I give strong support. I am not going off at a tangent to discuss them; but I refer to such things as the

right conception of the Christian altar, sound principles of church decoration, true canons of good taste, and suitable deportment. No, I refer now to definite innovations, such as the extensive introduction of English in our ritual. In parenthesis, I am not referring to that little book we call our *Rituale*, but to the whole of ritual; rites of Mass and Office, Sacraments and sacramentals. On this matter, I notice Monsignor Knox is uncontroversial. So too decidedly am I. No one would have any objection, I am sure, to the use of English in situations of some tenderness and privacy, as in the sick-room, at funerals, and with sundry sacramentals in the church. What the Holy See has granted to the German bishops she would grant to others, were circumstances similar. But when it comes to more venturesome use, there are two points I would make.

First, it would be very well, before considering any such innovation, to see how, if at all, good manners can be saved. Without expressing any view for or against even a Dialogue Mass, I must say that I have seen it cause a good deal of needless human misery, for it removes (as any part of the Mass in English would much more remove) one's protection against what the French call *les gens qui s'écoulent*. Even if (I shall be back to this in a moment) people prefer a language they know to one they do not know, there may be other things that they prefer still more, and for which they are prepared to make linguistic sacrifices. For example, many undoubtedly would prefer the use of Latin in church, and above all at Mass, at any cost, because it is a protection against the intrusion of human individualities where the Personality of Christ should reign.

Monsignor Knox doubts if understanding a language is necessarily better than not understanding when it comes to ritual, and he is quite right. There is no doubt at all but unknowing itself gives a sort of Pisgah sight and speculation; an experience that is lawful since it will still be there even when you have translated. It will still be there for the simple reason that old renown and bygone stir have been covered and recovered by patinas of centuries. I could show you portions of the Book of Kells and ask you how men could have had hands steady enough, instruments fine enough, and sight good enough to limn them, and neither you nor anyone could answer me.

But this surely does not make the world less interesting. In the same way, why not leave *te igitur* and *hanc igitur* as they are in Latin in the Canon of the Mass? Wherefore those therefores? We do not know. Probably they represent resumptions of words after interruptions of action, but no one knows now what was astir. Does that make the Canon less interesting? Transpose (for you cannot translate) them into English, and you lose a lot without gaining anything. You lose the hint that is in the Latin, whose age alone is argument, of interesting bygone circumstance.

My second point is this: before seeking to introduce some innovation in the Latin Rite, or any rite, it is well to remember, without necessarily getting discouraged, that very little will ever come of it. The reason for that is that very little can ever come of it, because of its dimension and its life. In itself, ritual is the human response to what Our Lord has instituted, and it is in that sense that Dante calls the liturgy the only art to which *ha posto mano e cielo e terra*. It has had all that men can do in deportment, Letters, architecture, sculpture, painting, embroidery, music, and the rest, for twenty centuries. Tradition thus established may be lost partially here and there at times, but that calls for rectification and not innovation. That the bulk of the Catholic world should now have a Latin Rite rather than many native tongues comes by no loss of tradition, and calls for no rectification. There will indeed always be scope for further human contribution, but the larger the mind of the contributor the more will he be aware that his sphere is very small.

Then, along with its dimension, there is its life. All that lives is ever liable to small defeats. No matter how fit you are, if you look at the gentlemen in Austin Reed advertisements, you feel dog-tired. Yet what is a bit of paper with a printed sketch upon it compared with living men? If you walk through the Vatican Galleries and look at the Apollo Belvedere, the Farnese Hercules, and the Discobolus of Myron, you just go limp. Yet, less than stone-dead, dead stone, what are they compared with you? So too it is only a false religion that can be really perfect and have a ritual without anomaly; and that because it happens to be dead. Living Catholicism, whose liturgy is Mystery, is beset by need and urgency and clamour on all sides, and it is impossible that anomalies should not arise, that human potency should

keep any but a clumsy pace with Christ's omnipotence. Yet what is any ritual of dead religions compared with the tremendous surge of human art to meet the Mystery of Faith? It may be that going down from St Peter's on the first of November last year, at the close of illustrious ceremonial, this sense of earth and heaven joining hands, the human tribute of the ages rising to omnipotence brought mysteriously low, was so much with you that you kept thinking, with that district happiness where awe and gladness meet: *vidi sanctam civitatem*. Yes, that is how it is: *haec postea manu e caelo e terra*. . . . Though I deny no man his initiative, with what humility and sense of paucity he should suggest improvement here and there.

What I say of the liturgy is nothing more than my opinion and a small contribution to what is of interest to Catholics. Doubtless I am somewhat the creature of circumstance; but any priest who has lived the pastoral life these thirty years may be disposed to think with me the earth is cooling, and that not just Our Saviour's love but the dear price of it is the solvent of the forming ice. The decline of pity is everywhere around us, and Communism is the enemy of Christ because it is the enemy of pity. So, too, the prevalent failing of anti-Communists (wherein are the seeds of World War Four, for Three is with us) is lack of pity for the Communists, who are not the devil but his victims. Had we seen all this they would have been checked ere now; and if we saw it now our victory would come quicker and be surer. But let me not embark on seas beyond my subject, and maybe beyond my measure too. It is just that experience teaches parish clergy that mending broken hearts is the meaning of their own vocation; and that the meaning and the mending are the Mass.

JOHN P. MURPHY

THE FLIGHT FROM A STABLE WORLD

IN a previous article¹ I pointed out how much of the difference between the traditional philosophy, whether classical or Christian, and more modern thinking could be attributed to

¹ December 1950, p. 379.

the different manner in which the major problems were formulated. For the traditional philosopher philosophy is a research for truth—findable, objective, valid; it is essentially discovery, and under it lies the conviction that the human mind was made for such discovery and is capable of realizing it. The emphasis is on the object that is to be found and known. Many more modern thinkers put the question differently. It is no longer, "What can I know?" but rather "How can and do I know?", and this in turn resolves itself into another question, far more hesitant, "Can I know anything *at all*?" Philosophy is thus no more a quest for something but a question whether there is anything or a doubt whether the mind can attain to it, should it even be there. The problem is that of knowledge. The stress is upon the mind of the individual thinker; the accent is a subjective one.² It is in this strong note of *subjectivity* that I suggest we should find the characteristic quality and defect of so much modern thought.

The fundamental distinction that runs through the traditional philosophy, expressed in its Greek form as that between τὰ ὄντα and τὰ φαινόμενα, between Reality and Appearance, appears in another form, this time between τὰ ὄντα and τὰ γιγνόμενα, between those things which really *are*, and those that are continually in process, between the realm of Being and that of Becoming or Contingency. The older philosophy searched for what lay behind the interplay of light and colour and movement that was observable always in this world of sense.

Life, like a dome of many coloured glass,
Stains the white radiance of eternity,
Until death shatter it to fragments.

It was the sentiment of poet as well as philosopher. In Newman's words, it is the transition *ex umbris et imaginibus in veritatem*, the mind's search through what is shifting and unstable for the abiding and immutable truth.

The relation of the *stable* and *unstable*, or, in other words, the problem of movement, exercised the Greek mind quite early in the development of classical thought. Parmenides and the members of the Eleatic school, which he established in Sicily, came to

the conclusion that motion was a pure illusion. Reality was stable; only what was stable could be real. Therefore, all change and movement had to be rejected from the real world. Heraclitus, his near contemporary, reached a conclusion diametrically opposite. For him stability, the apparent stability seen in Nature, was the illusion. Reality consisted in a process of continual change; nothing remained fixed or immovable. The very outline of "things" was itself deceptive, for what we term "things", or objects, was just a passing manifestation of the general movement of evolution. Granted, this evolution was no blind or haphazard affair, for it was directed and controlled by an indwelling principle of Mind, or Reason, the Logos.¹

Subsequent philosophy corrected the views of Parmenides but accepted his main position: that the real world was a stable world. Things can be understood and known only because they have a certain permanence; they have meaning because they possess a manner of being, an essence, with definite and distinguishable characteristics. What is ultimately real is stable and unchanging. Change and movement are the marks of our existence in this sublunary world. Movement was regarded as essentially imperfect, as the process of an object *towards* a state, in which some potency or quality is realized. In the doctrine of both Aristotle and St Thomas movement, whether it be local motion or change or growth, was movement *towards* some term; the term or goal of the movement was more important than the movement itself. Things were to be known and explained not by any process of development but by the condition to which that development would lead.

During the nineteenth century a great change occurred in the attitude of scientists and philosophers towards this question of movement. They began to look for the explanation of things, not in the nature of the things themselves—this in its turn a reflection of an ultimate realm—but in some process of evolution. In consequence, objects of knowledge were no longer valued in and for themselves. They were treated as items or stages in a process of development. In other words, you accounted for things not by what they were or might be supposed to be, but merely as manifestations of something else. And this something else was a process, a movement. Instead of regarding

movement, as men had done hitherto, as a process leading to a goal, so that the goal was more important than the movement, the movement is now regarded as by far the more significant, indeed as the only factor seriously to be considered.

Once again, the father of this development was Hegel, and his influence throughout the century was decisive. For him, reality consisted in the continuous evolution of *Geist*, or Spirit, or consciousness. It showed itself unceasingly in every thing or form of which we have experience, in Nature, in mankind, in human institutions, in society. Whatever there is is a manifestation of this evolving spirit.

Now, since everything is an expression of *Geist*, or Spirit, then what matters—and all that matters—in the long run is this Spirit, or *Geist*. The process is all important; its individual manifestations are transient and insignificant. The emphasis is transferred from the *thing* to the *process*. Movement is the determining factor. Motion has usurped the ancient throne of Stability and Repose. *Being* has given way to *Becoming*.

Hegel was of course an Idealist, the most influential of the German Idealists of the early nineteenth century. The main theme of his philosophy was, however, taken and made to stand upon its head by Karl Marx. For, in one way, Marxism is Hegelianism upside down. Everything is interpreted as the manifestation of a process, only with Marx the process is a materialistic one; the determining factor is the development of economic elements, the means of production. Everything is *relative* to this. In this review of nineteenth-century thought this word *relative* is most significant. If nothing is stable, if reality consists only in change or evolution, then everything must be *relative*, relative to the particular stage of development which nature or humanity has reached at this or the other particular moment. Marx here is very consistent. Every manifestation of human activity or experience—arts, forms of society, morality, religion—is just a shadow cast by this process of material evolution.

Marxist theory is the official doctrine of Soviet Russia, but it is Marxism as altered and interpreted by Lenin and Stalin. Marx himself, as a logical materialist, was also a determinist; for him the process of evolution, dominated by its economic

factors, went forward by its iron law of necessity; what was to happen was inevitably to happen; human activity could neither forward nor frustrate its relentless march. Into this Marxian process its Soviet interpreters have introduced a new "*vis a tergo*", not unlike the *élan vital* in Bergson's thought, or, to put it roughly, a kind of jet principle of revolution, gathering force as it develops. But this added element does not alter the notion of evolution, except to intensify it. Everything is explained by a process; Movement is what matters; stability has gone.

One might pursue this idea further and urge that the essence of the Soviet revolution lies in this process and that the revolution has become an end in itself. It is a process of disintegration, that dissolves and destroys all existing values and all the older forms of human society, not for what it can put in their place but from a sheer dynamism of destruction. Seen thus, it is an aspect of Nihilism, a force well enough known in nineteenth-century Russian thinking, but now showing itself on a gigantic scale. Movement is in any case a dissolvent. Like a great flood, it sweeps along with it what was hitherto accepted as stable, significant and secure.

There is little need to point out how the notion of evolution swept through every branch of science in Victorian England, where the names of Darwin, Spencer and Huxley were household words. The notion passed from physics and biology into ethics, political science, history and the study of religion. It became the dominant theme of Victorian England and, breaking out of the study and laboratory, it produced a national habit of mind. Evolution was just taken for granted and, though since Darwin's day many of his propositions have been challenged and rejected, the theme is still generally dominant, at least in the popular mind.

It is not necessary to deny all validity to evolution. There has been and is a certain evolutionary process in Nature. How far and how important it is has to be determined by scientific evidence—not, as so often has been the case, by hypothesis—and also by harmony with other truth, the truth of philosophy and revelation. But the influence of the doctrine of Evolution, in its nineteenth-century form, has been most destructive: destructive in its effect upon the mind, which easily imagined that the

process, supposed to supply an explanation for everything, needed no explanation in its turn; destructive in its anti-religious consequences, for, though some form of evolution is quite compatible with religious belief, it was readily assumed that the new theory did away with the necessity of a Creator and a personal Deity; destructive in the principle of relativity which it introduced into so many branches of study.

And so the old stable world of reality, as conceived by Parmenides and the Platonists, was whirled away by the new evolutionary flood. The realm of Heraclitus has taken its place—a realm of ceaseless, restless change—with not even the ancient Logos of Heraclitus to give it direction and control. The old notions have gone too; there is no longer sense in putting the questions, “Why?” and “What for?” and “Where to?”. Only the process is there, with strange biological laws such as “the struggle for existence” and “the survival of the fittest”, as though from some primeval jungle.

In a short article such as this, I am forced to simplify. I do not deny, as I have already stated, all value to the idea of Evolution or its usefulness in much scientific study, just as I would not belittle the scientific researches of the Positivists, much as I consider their philosophy miserable and incomplete. But what I do stress, and consider requires stressing, is the harmful attitude of mind generated by a too facile acceptance of this notion of Evolution as the explanation of reality.

In the first place, it has destroyed to a very serious extent the old concept of a stable world. It has rejected the traditional idea of truth. Truth is no longer a relation between the mind and some object that is stable and valid in itself. In point of fact, the idea of *object* or *thing* has largely disappeared. Nothing is real now except the process; all depends on that.

Many, probably most, of the prophets of Evolution were materialists, and their disciples often found the theory attractive because it was just a new philosophy of materialism and appeared to free them from the awkward consequences of belief in God.

Evolution not only dissolved the outlines of a stable world. It also converted absolute into relative values. From it has come

our modern atmosphere of *relativity*, an atmosphere so much criticized and deplored by Pope Pius XII in the opening paragraphs of *Humani Generis*.

If all human institutions and values are the products of a general process of evolution, which is offered us as their foundation and explanation, then there exists nothing that is absolute; nothing exists in its own right. There is no absolute truth, which is the equivalent of saying there is no truth at all. For, if truth be relative, if the basic norms and values of human life vary from one epoch to another and are equally true in both of these epochs, then it follows that there is nothing absolutely sure in either epoch. How could it be proved that the truths relative to this era are true to a greater or a less degree than the truths which relate to some other era? Indeed, for the relativist, the question is sheer nonsense. For him they are equally true, and the fact of course is that neither of them is true absolutely.

Again, I am not asserting that there is nothing relative in human experience. Of course there is. Man is a historical creature, his history is one of development and, at times, of retrogression. Civilization is a long, uphill, upward process, during which man has discovered much and learnt not a little. What I do assert, and what is asserted by the traditional philosophy, is that not everything is relative, and that the attempt to explain everything in relative terms makes complete nonsense of everything, including relativity. The traditional philosophy insists that, behind and beyond whatever is relative, there is an absolute truth, valid for the human mind at any time, because in the last resort based upon the very nature of man himself, and reflecting the Mind of God, responsible for the human mind and for man's existence. There exist also absolute principles and standards of morality, again established in the very character of man.

It is in the realm of ethics and sociology that the disturbing effects of Evolution can best be detected. In fact, ethics which used to be the science of moral principles has come to be largely sociology, that is a study of human *facts*. What was formerly an examination of moral rules and values is now increasingly an observation of how people do behave. Moral standards are differently interpreted. There are no longer absolute norms of

right and wrong but relative standards, relative, as always, to some supposed condition of the general process. Right or wrong action is understood as what suits or does not suit society at this particular moment. Thus are we led to the latest and more abominable aspects of the new morality—the new relativism, as it has been fostered in the totalitarian States. That was right or wrong in Nazi Germany, that is right or wrong in Russia, which happens to accommodate itself to the hard and fast principles laid down by the totalitarian masters. There is no pretence now of appeal to more objective standards. That is right which serves the cause; what hinders or hampers it is wrong. The last twenty years have shown the horrible consequences of this new morality. But what is not always seen is that this monstrous parody of ethics stems from the relativity in ethics of the late nineteenth century. If moral principles are merely relative to some state of evolving human society, then—argue the Bolsheviks—the principles of society today must be our principles, for our society is the society demanded today by the evolutionary process. What answer do you make to that claim of theirs, if you can point to no permanent and stable principles of morality that are valid, not for here or there, for then or now, but for every place and for all time? It is only by absolute standards that you can judge and reject what is relative.

This widespread acceptance of Evolution as the explanation of the universe and the key to knowledge induced that mood of optimism which was characteristic of the later nineteenth century. The process was moving onward all the time; it was easy and comforting to imagine that this meant continuous improvement. Process involved progress. The new interest in science coupled with the technical advance and achievement that science made possible brought science to the fore as the great means of human progress. The human race, so ran the interpretation, was progressing towards a nobler and happier future, and the scientists were its prophets. What was needed was more scientific education. Men must be liberated from traditional institutions and older habits of thinking; superstition, which generally included religion, was to be left behind. The clear-eyed rationalist would emerge as a higher and more worthy human type.

But—alas for the prophets of progress—they continued to

equate this progress with material inventions and better material conditions, which masked for a time the alarming reality that, while material circumstances were being improved, there was a serious moral and spiritual decline; that, while men had increased their ability to control Nature and natural forces, they were losing their sense of moral responsibility before God and to one another. Hence the terrible lessons of the two World Wars and the years between, with their unparalleled examples of barbarity and, to make it so much more horrible, their very scientific cruelty. Nothing has so grimly revealed the falseness and fatuity of these facile assumptions as the terrible experiences, on the part of millions of men and women, of these twists to scientific progress.

Finally, is it fanciful—I think not—to detect in the social and political life of today another result of this undue emphasis upon *Becoming* as opposed to *Being*, this effort to explain everything through an evolving process? As the process came to be considered more important than whatever *things* might be its temporary manifestation, so our modern *collective* (the State, community or generally society) is looked upon as more important than the individuals who compose it. To some extent, for there runs a law of action and reaction through all philosophy, this is a natural reaction against the extreme individualism of the nineteenth century, and due to little else than this phenomenon of reaction. But the reaction today has gone so far that we must look for deeper causes.

One of them, I submit, is this shifting of emphasis from *Being* to *Becoming*, this attempt to gather up everything into the rhythm of some great movement. That such a movement is conceived as the basis of the totalitarian State is evident. In Russia, for instance, the individual has no personal value, no rights that spring from just the fact of his personal reality. He is part of a movement, and is subordinated ruthlessly to that movement, as are also all notions of justice and truth. Objective justice, like absolute truth, is rejected by the Communist mind as an outmoded fetish of bourgeois society. It has no relevance to Soviet society, where truth, justice, and indeed all else, is *relative* to the revolutionary movement, as that is directed and interpreted by the rulers of Soviet Russia.

Modern discoveries and inventions, such as the radio and cinema, have placed an immense power at the disposal of political rulers. These men can, and indeed do, use them to create a *collective* mentality, a mass-produced popular outlook. One of today's most formidable problems, and not only in totalitarian countries, is this mentality. It is fed on labels and slogans; knowing almost nothing, it is confident of having a true world view; its surface is stirred by emotions and sometimes whipped by fury to hatred. When one recalls that today any effective political party must be a mass party and will employ mass propaganda, one shudders at the responsibility placed in the hands of politicians, so frequently ill-equipped and ill-suited.

How important a role was played and an influence exercised by Hegel in the nineteenth century may be seen from this, that he appears as the father of most nineteenth-century movements and again as the chief occasion of the revolt in many nineteenth-century thinkers against the hegemony of the human mind. With this second-named aspect I hope to deal in a third and final article.

With regard to the point with which we have been dealing one can detect his parenthood. In his view, everything is a manifestation of an evolving Spirit. This means that all human institutions, including the State, are manifestations of Spirit. But the State is a higher manifestation than the individual person, and therefore by its very nature it enjoys an authority and superiority which the individual may not challenge. In a clash of conscience between individual and State, the individual must give way, regardless of what his personal conscience may suggest to him. He is bound to yield and act, as we would say, against the promptings of his individual conscience, should this conflict occur between himself and the State. The State is accordingly invested with a sacredness and a total authority concerning which there can be no question, and against which there can be no appeal.

That this view has exercised a great impetus, both directly and through its materialistic interpretation by Marxists, is not a matter of doubt. Quite apart from this extreme attitude, however, the problem of the State remains acute in every political community. Modern life has become so complex and diversi-

fied that the State is forced, whether it like it or dislike it, to intervene in the country's life in a way that would have been deemed unnecessary and highly resented in the nineteenth century. The trouble is that States—which means governments, representing the people—do like to intervene, in such a manner that they are intervening for intervention's sake; that they feel themselves called, as though by some novel sort of vocation, to plan the life of both country and citizens, with no doubt the finest of intentions but occasionally with the least happy of results.

In an era like our own, an age of declining moral responsibility and dwindling spiritual vision, men feel themselves isolated, disillusioned, insecure and at times desperate. The appeal of the *collective*—be it political movement or community—brings with it at least a sense of material welfare and social security. It helps them to lose themselves in the collective; to drown their personal cares and problems in the feeling of *sameness* with countless others; to fill their minds with the prevailing thought and talk. Some form of welfare State, on the lines of present-day Britain, may have much to recommend it, provided that serious efforts are made to counterbalance its dangerous psychological consequences and the wrong view of the State, its powers and functions, that it may easily engender. The old Latin tag of *panem et circenses*, so destructive in ancient Imperial Rome, might be rendered in modern English as “free rations and free cinemas”. One of the wisest remarks that G. K. Chesterton ever made can be found in his very last broadcast. “Remember,” he told his audience, “that the old Roman Empire died of State benevolence.”

JOHN MURRAY, S.J.

JEWISH PSALMS AND CHRISTIAN PRAYER

BY the time a priest celebrates his Silver Jubilee he has acquired a thorough working knowledge of the text of the Psalms; he knows them in all their rich variety of grave and gay,

town and country, court pomp and peasant merry-making at some village harvest-home. One psalm will tell of the peace and quiet of happy domesticity, while the next may record the terrors of wild weather on land and sea, or else it may be one of those long epics of Jewish history which most of us find rather tedious.

But interspersed throughout the Psalter are poems of most bitter imprecation, written in a white heat of passionate anger, which seem in glaring contrast with Christian standards: "pone illos ut rotam", "fiant filii ejus orphani", "beatus, qui tenebit, et allidet parvulos tuos ad petram". It is all very terrible and there is a good deal of it to be found in the Psalter; perhaps the best we can do about it all is to follow St Augustine's dictum, "Non sequamur litteram occidentem, et vivificantem spiritum relinquamus"; and was it not St Benedict's interpretation to his novices that the infants who are to be battered to death against the rocks are the little beginnings of our sins?

These song-writers of Israel are intensely human and keep very close to the realities of life. They wander over the land with their eyes wide open to the worldliness, the veiled paganism and the selfishness of the average man with his conventional respect for religion and his readiness to slay the prophets. Nothing, good, bad or indifferent, seems to escape their notice, and what *makes* a psalmist is his capacity and determination to relate all he sees to his deeply rooted religious instincts. He always "keeps God before his face", and never is he able to lose sight of that dreadful background, so sinister and so menacing, of man's fatal tendency to go wrong, to ruin himself and his nation by his sins.

Yet in spite of all this no psalmist ever becomes *blasé* or pessimistic after the fashion of so many of our modern poets, because he never loses his belief in God the Creator of heaven and earth. He can be "modern" enough in his own way, for you will often find him contrasting his own humdrum times with the stirring and miraculous events of older days—"Deus, auribus nostris audivimus . . . opus, quod operatus es in diebus eorum . . . Nunc autem repulisti et confudisti nos . . ." (Ps. xliii). In such moods our modern poets are apt to go Bolshevik or atheistic, or both, but a psalmist, no matter how God-forsaken he may

feel, always looks on the atheist as something of a fool, lacking in brains. He is quite prepared to admit that the world can be a puzzle with some real difficulties to his faith, but he is serenely confident, appearances to the contrary notwithstanding, that God reigns. It was Job who said, in the course of that full-dress debate on the problem of good men meeting more trouble than sinners, "Etiam si occiderit me in ipso sperabo" (Job xiii, 15), but he exactly expressed a psalmist's attitude.

And as the priest reads his Office it is not only the variety in the subject-matter of the psalms which strikes his attention, nor only admiration for the genius which the Church shows in turning these Jewish poems to Christian use, but also the many questions and problems which send the more curious of us to the approved commentaries, but, alas, too often in vain.

There is, for instance, the extremely difficult problem not only of the authorship of a particular psalm but in many cases of deciding on the particular historical situation which inspired it. Leaving out of account the non-Catholic commentaries, which seem to delight in dating as many psalms as possible as *late* as possible, it is a little bewildering to find Catholic commentators, anxious on the whole to date particular psalms as *early* as possible, yet differing widely as to the probable historical background of so many of the psalms.

Then as to authorship; for whilst there is something very well defined though not so easy to describe which marks off every psalm in the Psalter from other books of religious poetry, yet no one pretends that all, or even most, of the psalms of David were written by him or even by his contemporaries. It seems generally agreed among Catholic commentators that only about thirty psalms are definitely Davidic; that about the same number are impossible to date; and that about eighty psalms are clearly post-Davidic. Why, then, is there so long and general a tradition for the Psalter to be known as the Psalms of *David*? The explanation so frequently advanced that pseudepigraphy is very common in olden times throughout the East is not a satisfactory answer when applied to the Psalter, although we accept it, for example, in the case of the Book of Wisdom. A different explanation is suggested by the way Shakespeare made use of earlier plays and the old chronicles if we, so to speak, *reverse* the

process in the case of the post-Davidic psalms. There is no doubt that David made a great name for himself as a psalmist, and it is more than probable that in addition to his "published" poems he left a whole mass of material—we should use the word "note-books" today—which later psalmists made free with. In such a view even so-called Maccabaeian psalms could contain authentic Davidic verses not, so to speak, as yet "published". It is of course the work of the specialist scholar to tell us when the true Shakespearean or David contribution is before us. In some such manner not only David's influence and style, but even his very words, may be found in psalms written long after his death but before the final editing of all these poems became accepted as the Psalter of the Synagogue. Oddly enough, this "definitive" edition left out David's psalm which is recorded in 1 Par. xxix, and this presents a pretty problem for the critic; was the closing of the Psalter earlier than the Book of Chronicles? In any case this particular psalm is used as a *Canticle* in Lauds of Monday.

Even such an apparently easy question as the actual number of psalms is almost impossible to answer. The Hebrew psalter has 150, and so has the Vulgate, but both do a little juggling to arrive at the same total, whilst the Septuagint prints an extra-un-numbered psalm not printed in the Vulgate, which thus brings the number to 151. Sometimes we find a psalm split up, as in the opening of Book II, where it certainly looks as if Psalms xli and xlii were originally one; and it may be that a liturgical need in the Synagogue is the reason for some of these arbitrary changes just as in the Christian liturgy the Church makes her own free use of parts of psalms. And may not something of this sort explain an occasional *addition* to a psalm? For instance, was it for some post-exilic religious function that two verses were added to the "Miserere"? Anyhow, the result for us is that David's great act of contrition is made to look like a post-exilic psalm. Then, since even Catholic scholars are unable to decide, what are we to say about the last psalm at Sunday Vespers? The question whether "In exitu Israël" is one psalm or two, eight verses or twenty-six, interests priests, choir and congregation alike in all the many churches of Christendom where Vespers are sung on Sunday evenings.

Many years ago it was my lot to get up to the Fifth Book of the Psalms for an examination. It struck me then that in Ps. cvi, someone had added verses 33-43 whilst in a moralizing mood, and I found later on that some Catholic commentators take the same view, and are inclined to consider these verses as a separate psalm. Again, I have sometimes wondered about the last verse of Ps. xcii in Sunday Lauds. The sheer beauty of this gem of a psalm is a little obscured in the Gallican version, but very well brought out in the New Psalter, where the first three verses lead up to the grand crash of verses 4 and 5—"Extollunt flumina, Domine, extollunt flumina vocem suam, extollunt flumina fragorem suum. Potentior voce aquarum multarum, potentior aestibus maris: *Potens in excelsis est Dominus!*" Now, surely, that is the place for the "Gloria Patri", but no—a comparatively tame verse follows and sounds like an anticlimax; or is it the psalmist's deliberate intention to let us gently down to earth again?

Even a whole psalm can appear twice; the compiler of Book II seems to have lifted Ps. xiii bodily from Book I to become our present Ps. lli; and for this sort of borrowing from Book to Book of the Psalms it is interesting to compare Ps. xxxix, 14 ff. with Ps. lxix and also Ps. cvii with the two psalms lvi, 8-12 and lix, 7-14. It is indeed difficult to determine how many psalms there were originally.

And one may well ask how the confusion in the numbering arose. Most Englishmen know the "Old Hundredth" either as a psalm or as a very popular hymn, but it is Ps. xcix in our Breviary.¹ One wonders sometimes if the Seventy found the confusion already existing in their Hebrew manuscripts. One of our Catholic commentators seems to think that both Hebrew and LXX numbering is wrong in certain psalms, but that on the whole the LXX, and therefore our Breviary, is the more accurate. However, it is much too late to do anything about it now, and we must just put up with the inconvenience of quoting two numbers for many of the psalms.

A question which may easily suggest itself to a priest reading Lauds is: What is a Canticle, and in what way does it differ

¹ The two numberings of the Decalogue are equally confusing for English people, and in both Psalter and Decalogue these variations go back a long way behind the sixteenth-century upheaval.

from a psalm? The "Te Deum" and the "Quicunque" are clearly in a class of their own, and the three New Testament canticles, with their explicit reference to the events which inspired them, form another well-defined group, although the "Magnificat" has echoes of the Song of Anna. We might well term both these groups *Christian* psalms, since they carry on the old traditional verse parallelism.

But in what do the Canticles of Tobias or Isaias differ from the psalms among which we find them at Lauds? Why should a poem of David's in I Paral. xxix be classed as a Canticle rather than as a Psalm? It may well be that there never was any difference between a psalm and a canticle, both being Jewish religious verse. It may be that the Synagogue needed a hymnbook in its worship and the five Books of the Psalms were simply five separate hymnbooks. There were doubtless many more psalms available had they been needed for this particular purpose, and some of these the Breviary makes use of at Lauds, but calls them "Canticles" because long before the Christian era a "psalm" had come to mean one of the 150 of the Psalter—or can some student of the Breviary throw more light on this title of "Canticle"?

Consider, too, how very few of the psalms are easy to place or identify at all readily, whilst our modern favourite poems mostly possess really descriptive titles. The fact is that so many of the psalms deal with the same subject: God, the created universe and our relation to God. First lines are often a good recognizable title for a poem, but a glance at the Index of Psalms at the end of the Breviary will show that very many of the psalms have exactly the same opening words, and that comparatively few, such as "Credidi", "Fundamenta ejus", etc., are easily picked out. Titles known equally well by priest and layman are very scarce indeed; there is the "Miserere", the "De Profundis", and, at least in the more Catholic countries, "Dixit Dominus". A curate of mine, an old Sulpician, once told me that as he and some fellow students were taking a Sunday afternoon walk, two or three French workmen stopped to chaff them, and one of them struck up "Dixit Dominus domino meo", and, so he told me, it was quite correct in words and melody!

Most priests presumably begin their study of the Psalms in

the Latin of the Gallican Psalter. My first, and very early, acquaintance with them began in the English translation of the Authorized Version, for I was born into the strictest sect of Puritanism, which is soaked in the Psalms and in hymns derived from them. I can still see the text in its "Oxford" frame hung under the kitchen clock, "Serve the Lord at all times" and the one over my bed, "He shall give His angels charge over thee", and there were several to depict the Good Shepherd of Ps. xxii; but what I found really unbearable were the long wearisome extempore prayers of the Sunday services in which the minister would roll out verse after verse of the psalms. I fancy my childhood experiences set me against the Authorized Version of the Psalms, for it was not until many years later that as an Anglican I got to know that magnificent and earlier translation which forms so important a part of the Book of Common Prayer, and it was in this Version that I began to study the Psalms in earnest.

Priests must often have noticed the real distinction that exists between the devout Nonconformist and the devout Anglican, and I sometimes think the more solid, more conservative piety of the latter is largely due to the regular recitation of the Prayer Book Psalter at Mattins and Evensong. The devout Anglican knows his psalms in a *liturgical* setting whilst the Free Churchman uses them as a quarry to be worked in the interests of "laissez faire" devotion. A Carmelite once complained to me what a pity it was that Catholics knew so little of the psalms, and so missed the significance of quotations from them in sermons. Very possibly he was wrong, since English books of devotion contain many of the psalms, but it is greatly to be hoped that our laity will welcome and make full use of Mgr Knox's new translation which is now available, and perhaps the Catholic Truth Society will be able to print a short selection as a C.T.S. Pamphlet.

But whether in Latin or in English it is surely very remarkable that such excellent translations can be made from a Hebrew original. Neither the priest reading in his Breviary nor the Anglican using the Prayer Book adverts to the fact that he is using a translation. Yet where is a satisfying English version of Virgil or Dante? St Jerome could give us three different ver-

sions of the Psalms, and all of them good, and quite recently the Congregation of Rites has given us an alternative to the Gallican Psalter. The explanation, as we all know, is to be found in the parallelism which is the feature of the psalm verse, and which is so easily reproduced in any language. And surely we must see in this simple yet poetically effective structure of the Jewish psalm the directing hand of Divine Providence, for how else or how better could the poetry of a small and obscure people of the Near East have been made so easily available to the whole Christian world for which the Holy Spirit inspired it? It is not much of an exaggeration to claim that wherever there is sufficient culture to support a printing-press one of its products will be the Psalms of David in the vernacular. And sometimes I have had the fancy that the hammer-blows by which the Hebrew nomads were welded into a nation are re-echoed in the strophe and anti-strophe of their poetry.

*Expectat anima mea Dominum,
Magis quam custodes auroram,
Magis quam custodes auroram,
Expectat Israël Dominum.*

This particular illustration happens to come from the New Psalter, but there are plenty of excellent examples on every page of both the Gallican and New Psalter versions, and in both versions, alas, many examples of failure!

Whilst all priests are well versed in Church Latin, most of us make not the slightest pretension to scholarship; it is only a minority that cares very much about the details of Jewish history, or the fauna of Palestine, or the many other items of scholarly interest in which the Psalms abound. For those who have such interests there are good Catholic commentaries, but it is difficult not to suspect a certain amount of clever guessing! Readers of an article in *THE CLERGY REVIEW*¹ must have read with deep interest as well as amusement the account of an "Interview" which St Jerome gave in the London "Zoo" to one of our famous Biblical scholars (alas, now deceased). The article made it clear that we are still unable to identify some of the Bible animals and birds. And—if guessing is to be allowed—

¹ 1947, xxvii, p. 1.

why not admit a suggestion I read somewhere that our Royal Family went to Ps. xxi ("salva me ex ore leonis et a cornibus unicornium") for the supporters of the Royal Arms!

All priests, however, are intensely interested in the use to which the Church has adapted these Jewish poems. She came into this property when she took over the whole of the Old Testament, and as it is hers she naturally does with it as best suits her needs. Look at the way our liturgy uses the Wisdom literature in the Office of the Blessed Virgin Mary; or take the case of Ps. cxviii, the very structure of which demands eight-verse divisions, since it is an alphabet psalm, but the Breviary simply ignores that and gives us a sixteen-verse stanza. Again, the Jewish Psalter is divided into five Books with a double Amen ("fiat, fiat") at the end of a Book, but it suited the needs of the Breviary to rearrange the whole 150 psalms, and so we find these double "fiats" turning up quite unexpectedly and looking rather redundant. Then we find verses from the psalms doing duty all over the Breviary to introduce an Office ("Deus in adiutorium . . ."), to form versicles and responses, and even to complete the "Te Deum", whilst every page of the Missal shows borrowing of verses, either by themselves or combined with a sentence or so from the Bible, as in an Introit and in some "Communions". Once at least we find (as in the "Lavabo") the *middle* of a psalm used. It may be that in some of these cases the whole psalm was recited in earlier and less hurried days.

So it is that the priest, whether offering Holy Mass or reciting the Divine Office, knows very well that his business with these poems (as with so much else of the Old Testament Scriptures) is to fit them all in with the needs of the Church, with the needs of his own soul and with the needs of his own times. That the Jewish Psalter thus becomes Christian Worship is perhaps part of the answer to the many questions the psalms raise. Holy Church needs, welcomes and makes full use of her trained scholars, but in the last resort she will always depend on the priest of a humble and contrite spirit with his supernatural outlook to understand her purpose in the world, and to discharge with joy and alacrity this great business of the Opus Dei.

J. H. DARBY

NOTES ON RECENT WORK

POLITICS AND ECONOMICS

DR MESSNER'S new work¹ well deserves the adjective monumental, for in it he considers the application of the principles of the Natural Law to every form of society and group ranging from the family to the community of nations. The subtitle of the book, *Natural Law in the Modern World*, is amply justified, particularly in the section dealing with economic life. The whole work is divided into four parts: the first, "The Foundation", deals with the nature of man and with the concepts of Natural Law, Society and the Social Question; the second part, "The Ethics of Society", treats of the family, other associations, the nation and the community of nations; the third part discusses the organized political community, the State; and the fourth part is "The Ethics of Social Economy".

The section on the State is distinguished by its reliance on the idea of the common good, which has been dealt with in great detail in an earlier section and which is the best discussion of the subject that we have seen in English. Dr Messner is quite uncompromising on the matter of the origin of political obligation, and writes: "Political obedience derives its specific character from the particular nature of the common good and thus from the political community's institutional and intrinsic order." Of particular point in the present stage of political development are the passages which deal with the welfare function and the cultural function of the State. They are marked, as are the majority of judgements in the book, by a balanced progressive outlook which is well in touch with the trends of the times. The section concludes with a chapter on "State Dynamics", where the views of Vico, Spengler, Croce and Toynbee are appraised.

Dr Messner is an economist and thus his discussion of the right ordering of social economy is a marriage between traditional natural law doctrine and the most up-to-date economic theory, while written in a clear and comprehensible style far

¹ *Social Ethics*. By J. Messner, J.U.D., Dr. Econ. Pol. Pp. xiii and 1018. (B. Herder Book Co. £3 15s.)

removed from the all too common esoteric jargon of the professional economist. He sums up the whole of the modern social question thus: "How can labour be made a determining principle of social order and how can the usurped predominance of private property be broken?" His answer does not lay as much emphasis on the ownership of property as does the usual Catholic writer, but suggests that "to become a regulative principle in the order of social economy, labour must secure the determining influence on the price mechanism". This view, which is strenuously opposed by Fr Nell-Bruening among others, he then develops at great length and makes it the fulcrum of his whole social revolution. His treatment of co-management and co-ownership is realist in suggesting that only by experiment will the most expedient forms be found, though he will have to modify his statement that "co-ownership is enjoined by the natural law" (p. 798) since the formal denial of this view by Pius XII in his speech to the International Congress of Social Studies on 3 June of this year.¹

Another new book which breaks well away from an abstract doctrinaire approach to the social question comes from the competent pen of Dr John Cronin, and forms a companion volume to his *Catholic Social Action*.² It is distinguished from Dr Messner's work in two ways. In the first place Dr Messner argues from the principles of the natural law, and there is not a quotation from a papal encyclical in the whole book, while Dr Cronin explicitly applies Catholic teaching as found in the encyclicals. In fact one of the many satisfying features of the book is the use of frequent and apposite quotations from papal encyclicals and discourses, some of which (the more recent of Pope Pius XII's discourses, for example) are not readily available in English. Secondly, the application is to the American economy only. Dr Cronin states the social problem in terms somewhat similar to those used by Dr Messner: "The basic trouble with American economic life is that it is disorganized," though perhaps he is not as downright as Dr Messner, for he is writing a textbook in which the Catholic position is being stated.

¹ See text in *THE CLERGY REVIEW*, August 1950, pp. 120-4; especially p. 122.

² *Catholic Social Principles*. By Rev. John F. Cronin, S.S., Ph.D. Pp. xxviii and 803. (The Bruce Publishing Company. 6.00 dollars.)

Thus, where there is agreement he gives it as such, but gives both sides in disputed questions. However, it may be noticed that certain views are hardening and that Dr Cronin comes down in favour of the closed shop.

Dr Cronin notes that at the heart of the Catholic solution to the social problem is the wider diffusion of property, and says that it is "one of the most thorny and most neglected of American social problems". Nevertheless he does not come fully to grips with the problem and we still await a really basic work by a competent Catholic economist on this matter. One valuable service that Dr Cronin does render in a chapter entitled "Specialized Approaches by Catholics" is to analyse the arguments of Distributists, Social Crediters and the views of Fr Keller (much publicized by the National Association of Manufacturers) that the encyclicals do not apply in the U.S.A. His analysis is eminently fair and his appraisal just, and his conclusion, that "the social problem is too complex for any simple solution. Many lines of approach are needed before we reach an ideal society," will commend itself to the majority of his readers. The bibliography of this book is outstandingly useful.

In contrast to the detached calm of the two foregoing books comes *The Age of Terror* from the pen of Mr Leslie Paul.¹ This too is academic and far removed from hysteria, but there is a compelling urgency in his description of the disastrous effects brought about by the substitution of "economic man" and "ideological man" for spiritual man and by the nihilistic powers which have been let loose in Europe and in the world. He makes the paradoxical point that "the solution of the most shattering class and national hatreds of our times really depends on the decision that no lasting satisfaction is to be gained from the settlement of them in the interests of this or that power-system, but only in such a way as to serve the liberation of the human spirit".

Mr Paul surveys the growth of Europe and the emergence of the nation-state, and then the ideologies that have bedevilled the world: nineteenth-century liberalism, followed by the various forms of totalitarianism which have grown out of the reaction against it. Power, he is convinced, is the disease of modern

¹ *The Age of Terror*. By Leslie Paul. Pp. 256. (Faber, 1985.)

society. To these he opposes Christianity, not as another ideology but as the spiritual view of man. This is not sufficiently worked out, perhaps because the author has already dealt with it in a previous work, *The Meaning of Human Existence*. His summary and vague discussion of Christianity does not evoke the great Christian optimism which alone can exorcize the terror that he has conjured up.

The same theme is taken up, this time by an active politician, in *Return From Utopia*.¹ "The paradox which lies like a maggot at the core of the human situation (is that) the greater the power of man, the more terrible the consequences of his weakness. This seems to me to be a truth which partakes of the nature of a profound moral judgement. . . . Human power, if it is extended too far, is the precursor of ruin and defeat." Mr Law attacks Utopianism, the seductive will o' the wisp that Mr Arnold Lunn some years ago christened Dawnism. He contrasts the consequences of a planned economy with a free economy, and is perhaps not quite so objective as he might be, although these chapters are far removed from political pamphleteering. The future of world order can come, he insists, only through world leadership being given by an alliance between America and the British Commonwealth, extended and developed. But all will be in vain without a return to Christianity. Most of this has indeed been said before. But Mr Law is refreshing when he also insists that a Christian view of society without embracing the Christian faith, or the acceptance of Christian ethics without accepting the Christian revelation, can lead only to tragic disillusionment. Of this he is convinced "because of my experience of life, and of what I have seen happening during the first fifty years of the twentieth century". It is heartening to read such a testimony, written with feeling and with conviction by a man in public life.

JOHN FITZSIMONS

¹ *Return From Utopia*. By the Rt. Hon. Richard Law, P.C., M.P. Pp. 206. (Faber. 12s. 6d.)

QUESTIONS AND ANSWERS

CONIUX INHABILIS AD ACCUSANDUM MATRIMONIUM

A party who is the cause of marriage invalidity, for example by giving a defective consent, is not "inhabilis" in the sense of "incapax standi in iudicio" (Code Commission, 3 May, 1945). Why then is the same party deprived of the right to appeal (Code Commission, 4 January, 1946)? (X.)

REPLY

Code Commission, 3 May, 1945; THE CLERGY REVIEW, 1946, XXVI, p. 48: An coniugi inhabili ad accusandum matrimonium ad normam canonis 1971, §1. 1, competat ius appellandi vel recurrendi adversus sententiam in favorem matrimonii latam. *Resp.* Negative, salvo extraiudicialibus recursibus.

4 January, 1946: An inhabilitas coniugis ad accusandum matrimonium, a canone 1971, §1.1, statuta, secumferat incapacitatem standi in iudicio, ita ut sententia vitio insanabilis nullitatis laboret iuxta canonem 1892.2. *Resp.* Negative.

i. Canon 1971, §1. 1, which declares "inhabilis ad accusandum matrimonium" the party who is the cause of the impediment or nullity, has been interpreted by many replies of the Roman Curia, some of which strengthen the law and others favour the guilty party. The whole series was printed in this journal in 1946,¹ and to the best of our knowledge none has been published since. We should like to write that these replies have "clarified" the meaning of the canon and its equivalent in arts. 37 and 38 of the instruction for diocesan tribunals, 15 August, 1936; but this would be an exaggeration if not indeed the reverse of the truth. This somewhat confused situation has arisen because, on the one hand, it is obviously right and necessary to prevent persons starting nullity proceedings when they are themselves its cause; on the other hand, assuming repentance for the past, it is often necessary for the good of souls

¹ THE CLERGY REVIEW, 1946, XXVI, p. 661.

that the legal procedure for obtaining a nullity declaration should not be absolutely barred. Hence we have at present a complicated set of rules designed for the purpose of providing a just remedy for both aspects of the matter: the person is denied the right of accusing the marriage of nullity, but the accusation may, with appropriate checks and safeguards, be brought by the Promoter of Justice.

ii. The only commentator known to us who attempts an explanation of the contradiction in the two replies printed above is Bernadini:¹ "Si enim inhabilitas non est defectus capacitatis processualis seu praesuppositi processualis, uti docet reponsio altera, coniux inhabilis videtur habere personam standi in iudicio et esse vere et proprie pars in causa; inde sequi videtur eundem posse appellare. Cum autem inhabilis ad appellandum fuerit declaratus, dicendum est primam responsionem intelligi debere tanquam ius singulare, contra tenorem iuris communis, propter speciales rationes a Legislatore probatas, positive statutum."

ADMINISTRATOR OF VACANT PARISH

Is there any limit to the period during which a parish may be in charge merely of an administrator? Cases are fairly common where parishes are left to the care of an administrator for two years or more. (X.)

REPLY

Canon 155: *Officiorum provisio cui nullus terminus fuit speciali lege praescriptus, nunquam differatur ultra sex menses utiles ab habita notitia vacationis, firmo praescripto can. 458.*

Canon 458: *Vacanti paroeciae curet loci Ordinarius providere ad normam can. 155, nisi peculiariora locorum ac personarum adiuncta, prudenti Ordinarii iudicio, collationem tituli paroecialis differendam suadeant.*

Canon 1432, §3: *Si Ordinarius intra semestre ab habita*

¹ *Apollinaris*, 1947, p. 57.

certa vacationis notitia beneficium non contulerit, huius collatio devolvitur ad Sedem Apostolicam, salvo praescripto can. 458.

i. The six months' *tempus utile* of canon 155 means that, after it has elapsed, the Holy See alone can validly appoint a parish priest. On the other hand, canons 155 and 1432, §3, as well as many other official texts, place the parochial benefice in an exceptional position, in so far that it is for the Ordinary to decide whether the appointment of a parish priest may be deferred beyond six months. The result is that the rule of canon 1432, §3, is scarcely ever applicable, as most of the commentators note, since it must be assumed that the Ordinary has a just reason for delaying the appointment.

ii. Nevertheless there are one or two important decisions which clarify the meaning of "*peculiaria locorum ac personarum adiuncta*". The first is a decree of the Congregation of the Council, 14 November, 1916,¹ which declared that the conditions of the war not only justified but urged delay in appointments to vacant parishes; the same Congregation, 26 February, 1919,² revoked this war-time provision. We are not aware of any similar documents existing for the period of the Second World War.

A further decision, given by the Codex Commission, 24 November, 1920,³ was to the effect that the appointment does not pass to the Holy See when the Ordinary's failure to appoint is due to an absolute lack of subjects.

A more recent reply of the same Commission, 3 May, 1945,⁴ decided that the economic necessities of a diocese are not included in the words *peculiaria*, etc., of canon 458.

iii. For the meaning of the phrase, which is only partly explained by the official documents, we must turn to the commentators, particularly the more recent ones on the last reply of the Code Commission.⁵ It is rightly held that the phrase in canon 458 refers to the circumstances of the parish, not of the diocese, and that the law has chiefly in view the good of the parish which

¹ A.A.S., 1916, VIII, p. 445; *Periodica*, 1919, VIII, p. 142.

² A.A.S., 1919, XI, p. 77; *Periodica*, 1921, X, p. 60.

³ A.A.S., 1920, XII, p. 577; *Periodica*, loc. cit., p. 252.

⁴ A.A.S., 1945, XXXVII, p. 149; *THE CLERGY REVIEW*, 1946, XXVI, p. 48.

⁵ *Apollinaris*, 1947, XX, p. 38; *Irish Ecclesiastical Record*, 1946, LXVII, p. 52; *Ephemerides Iuris Canonici*, 1946, p. 121.

is being denied a parish priest. Canon 1481 sanctions during a vacancy the custom of devoting parochial revenues, superfluous to those required for the support of an administrator, to the general needs of the diocese, a rule which obviously favours episcopal delay in the appointment of a parish priest but is now inapplicable beyond a period of six months.

Reasons which do come within the phrase *peculiararia*, etc., of this canon are, for example, the lack of a priest exactly suited for the position; the necessity of paying off a parochial debt, or of erecting a parish school; or the wish of the Ordinary to make known his displeasure with the parishioners.

iv. Our correspondent had the impression that, after administering the parish for six months, he had the right to be appointed parish priest. This is not so, of course, though it is the common practice to appoint a priest first as administrator with a view to ascertaining whether he is fitted for the work of that particular parish. The contention, however, is correct that an administrator should not usually be placed in a parish for more than six months, but there are many reasons justifying a longer period, all of which depend on the Ordinary's prudent judgment within the limits of the official decisions mentioned above.

EUTHANASIA

Are there any recent pronouncements of the Holy See on the subject of mercy-killing? (W. E.)

REPLY

S. Off., 2 December, 1940; *THE CLERGY REVIEW*, 1941, XXI, p. 55: *Quaesitum est ab hac Sacra Congregatione: Num licitum sit, ex mandato auctoritatis publicae, directe occidere eos qui, quamvis nullum crimen morte dignum commiserint, tamen ob defectus psychicos vel physicos nationi prodesse iam non valent, eamque potius gravare eiusque vigori ac robori obstare censentur? In generali concessu . . . respondendum mandarunt: Negative, cum sit iuri naturali ac divino positivo contrarium.*

Mystici Corporis, 29 June, 1943: Ut enim iure meritoque Apostolus admonet: "Multo magis quae videntur membra corporis infirmiora esse, necessaria sunt; et quae putamus ignobiliora membra esse Corporis, his honorem abundantiorum circumdamus." (1 Cor. xii, 22.) Quam quidem gravissimam sententiam Nos in praesens, pro altissimi conscientia officii, quo obstringimur, iterandam reputamus, dum magno cum maerore cernimus corpore deformes, amentes patriisque morbis infectos, utpote molestum societatis onus, vita interdum privari; idque a quibusdam efferri quasi novum humanae progressionis inventum, communique utilitati maxime consentaneum. At quisnam cordatus non videat hoc non tantum naturali divinaeque legi, in omnium animis inscriptae, sed altioris etiam humanitatis sensibus acerrime adversari? Horum igitur sanguis, qui sunt Redemptori nostro idcirco cariores, quod maiore sunt miseratione digni, "clamat ad Deum de terra".

A radio message, given by the Holy Father, 25 May, 1948, to an Italian Congress of medical men, was printed in *l'Osservatore Romano*, 23 May, 1948, and in *Documentation Catholique*, 1948, p. 775. It contains the following passage, which we have translated: "There are other cases which may arise, the solution of which cannot be described as more difficult, since one's duty is abundantly clear; they are, nevertheless, more distressing because of the tragic consequences which may follow the performance of this duty. They are the cases where the moral law imposes a veto. If you alone were concerned you would not find it difficult to reject pleas based on unrestrained feelings of pity; and reason would prevail over emotion. But how often are you confronted not with common and disgraceful demands born of self-interest, or of inexcusable passion, but with the perfectly intelligible anguish born of conjugal love or family affection. The principle nevertheless is inviolable. . . . It is never lawful to terminate human life, and only the hope of safeguarding some higher good, or of preserving or prolonging this same human life, will justify exposing it to danger."

None of the above statements deals solely and exclusively with euthanasia, or mercy-killing. Its wrongness is deduced from a general principle, and requires no elucidation, but only the warning that we must be guided by reason, not by emotion.

MARRIAGE BY PROXY IN DANGER OF DEATH

During the war a parish priest assisting a dying woman declined to rectify her civil marriage unless he had an instrument of proxy from her consort, a soldier in the Far East, and she died before it could be obtained. Could this priest have acted otherwise? (E.)

REPLY

Canon 1044: In eisdem rerum adjunctis de quibus in can. 1043 et solum pro casibus in quibus ne loci quidem Ordinarius adiri possit, eadem dispensandi facultate (i.e. super forma) pollet tum parochus, tum sacerdos qui matrimonio, ad normam can. 1098, n. 2, assistit, tum confessarius, sed hic pro foro interno in actu sacramentalis confessionis tantum.

Canon 1088, §1: Ad matrimonium valide contrahendum necesse est ut contrahentes sint praesentes sive per se ipsi sive per procuratorem.

Canon 1089, §1: Firmis dioecesanis statutis desuper additis, ut matrimonium per procuratorem valide ineatur, requiritur mandatum speciale ad contrahendum cum certa persona, subscriptum a mandante et vel a parocho aut Ordinario loci in quo mandatum fit, vel a sacerdote ab alterutro delegato, vel a duobus saltem testibus.

§2. Si mandans scribere nesciat, id in ipso mandato adnotetur et alius testis addatur qui scripturam ipse quoque subsignet; secus mandatum irritum est.

§3. Si, antequam procurator nomine mandantis contraxerit, hic mandatum revocaverit aut in amentiam inciderit, invalidum est matrimonium, licet sive procurator sive alia pars contrahens haec ignoraverint.

§4. Ut matrimonium validum sit, procurator debet munere suo per se ipse fungi.

Canon 1091: Matrimonio per procuratorem vel per interpretem contrahendo parochus ne assistat, nisi adsit justa causa et de authenticitate mandati vel de interpretis fide dubitari nullo modo liceat, habita, si tempus suppetat, Ordinarii licentia.

The priest, if time permitted, should have had recourse to the Ordinary, who could, perhaps, have granted a *sanatio* if the parties were free to marry. In what follows we assume that recourse to the Ordinary was impossible.

Two recent Roman decisions have clarified the law on proxy marriages,¹ but they bear only remotely on the above question, which we cannot find discussed by the commentators. The kernel of the doubt is whether the power of dispensing from the canonical form of marriage in canon 1044 includes dispensing from the law on proxies in canon 1089.

i. In the case presented above the civil law has been observed and it is assumed that the parties are free to marry. In recent years, owing to the exigencies arising from war, many countries have brought the civil law into line with canon law by making provision for the marriages of absent army *personnel*, the contract being effected through some method other than the verbal exchange of consent between two parties in the presence of each other, and the Church with all due precautions has sanctioned these methods by assuring the observance of canon 1089 in substance.² In England the civil law makes no provision for marriages of this kind, except that a proxy marriage validly contracted elsewhere is held to be valid in English law on the principle *locus regit actum*.³ If in a case of this kind the civil law has not been observed, the civil penalties to which a priest is liable may very likely be avoided by arranging for the contract to be made without a priest's assistance, i.e. by dispensing from the canonical form.

ii. There is some doubt, however, whether this dispensing power extends to the positive law on marriage proxies, for the two recent Roman replies mentioned above interpret the law very strictly; canons 1043 and 1044 have in mind chiefly, if not exclusively, dispensing from the law requiring the assistance of a competent priest and two witnesses; the law about proxies

¹ *Code Commission*, 31 May, 1948 (mandans ipse procuratorem designare debet); *S. Off.*, 26-30 June, 1949 (canon 1088, §1, applicatur etiam matrimonii acatholicorum baptizatorum). Cf. *THE CLERGY REVIEW*, 1949, XXXI, p. 201, and XXXII, p. 345.

² *S.C. Sacram.*, 10 September, 1941, mentioned by Bouscaren, Supplement to *Digest*, 1948, p. 155; the text of an earlier instruction, 1 May, 1932, is in *Apollinaris*, 1932, p. 413.

³ Cf. *Apt v. Apt*, *The Times*, 19 March and 11 November, 1947.

comes within Cap. v "de consensu matrimoniali", not within Cap. vi "de forma celebrationis matrimonii"; a marriage by proxy is always attended by serious difficulties and it may well be that the Church does not sanction the process, even in danger of death, unless the positive law of canon 1088 is observed.

Nevertheless, we can see no compelling reason for accepting this strict view. Throughout the centuries the Church has always upheld the principle *matrimonium facit consensus*, the positive law being merely a safeguard thereto. In the period immediately following the Tridentine decree *Tametsi*, which required the parties themselves to exchange consent before parish priest and witnesses, some canonists thought that a proxy marriage was no longer valid, but the sounder view prevailed and became codified in canon 1088. The strict interpretation in the two recent replies mentioned above is applicable to a proxy marriage outside danger of death, and notwithstanding the agreed principle that invalidating laws affecting the public welfare must be upheld the canonists have always been prepared to admit *epikeia* in extreme circumstances affecting the natural right to marry.¹ By limiting its application to the baptized, the Holy Office in the reply 26-30 June, 1949, clearly allows for the validity of marriage between two unbaptized persons when the canon law on proxies has not been observed. Apart from the dispositions of positive law, the only thing required for a valid marriage contract between parties free to marry is consent, which could be effectively given by an exchange of letters without the intervention of any proxy, not even one informally appointed by the principle; a Rotal pre-Code decision, 19 January, 1910,² upheld the validity of a marriage contract in which the groom's consent expressed in a letter was read before the bride's pastor and two witnesses.

iii. Failing any more explicit and authoritative solution, which some of our readers may be able to supply, we suggest the following as the best procedure for a priest to follow in the circumstances of the question. He will obtain the sworn testimony of the woman as to freedom to marry, and will obtain evidence that the absent groom expressly wishes this marriage to take

¹ Riley, *The History, Nature and Use of Epikeia*, p. 418 seq.

² A.A.S., II, p. 297; Bouscaren, *Digest*, I, p. 530.

place. Thereupon he will explain to the woman that acting as a confessor he declares the positive law on proxies to have ceased and that he dispenses from the necessity of witnesses, so that by expressing her own consent before him as a confessor she may in conscience hold herself to be validly married; but he will also explain that this act is of no value whatever for the external forum, and if she survives the danger of death the normal procedure must be observed.

WHITE FUNERAL PALL

At the exequial Mass of a deceased nun may a white pall be used in place of the black one? (W.)

REPLY

S.R.C., 21 July, 1855, n. 3035.11: *An feretrum, si in eo reconditur corpus puellae innuptae, panno ex lana alba contexto cooperire liceat in signum virginitatis? Resp.* Negative.

4 August, 1905, n. 4165.5: *Colorem panni emortualis esse debere nigrum, ornamenta autem sobria esse oportere.*

Unless the community enjoy an indult, which is rather unlikely, the use of a white pall, or even of one which is ornamented with a white cross of such amplitude as to give the pall the appearance of being predominantly white, is not permitted, except for children who have died before attaining the use of reason.

There is, however, no express common law requiring the use of a pall, though the writers teach that it should always be employed where it is customary. The wishes of the community could, therefore, be met perhaps by dispensing altogether with the pall.

E. J. M.

ROMAN DOCUMENT

NEW MASS FOR THE ASSUMPTION

NEW INVOCATION IN LITANY OF LORETO

SACRA CONGREGATIO RITUUM

(A.A.S., 1950, p. 793)

NOVA MISSA IN ASSUMPTIONE B. MARIAE V. APPROBATUR

Die 15 Augusti

IN ASSUMPTIONE B. M. V.

Introitus. Ap. 12, 1. Signum magnum apparuit in cælo: mulier amicta sole, et luna sub pedibus eius, et in capite eius corona stellarum duodecim.

Ps. 97, 1. Cantate Domino canticum novum: quia mirabilia fecit.

†. Glória Patri.

Oratio

Omnípotens sempitérne Deus, qui Immaculatam Virginem Mariam, Filii tui Genitricem, corpore et ánima ad cælestem glóriam assumpsisti: concéde quæsumus; ut ad supérna semper inténti, ipsius glóriæ mereámur esse consórtes. Per eúmdem Dóminum.

Lectio libri Judith

Judith 13, 22-25; 15, 10

Benedixit te Dóminus in virtúte sua, quia per te ad níhilum redégit inimícos nostros. Benedícta es tu, filia, a Dómino Deo excélsio, præ omnibus mulieribus super terram. Benedíctus Dóminus, qui creávit cælum et terram, qui te diréxit in vulnere capítis princípis inimicórum nostrórum; quia hódie nomen tuum ita magnificávit, ut non recédât laus tua de ore hóminum, qui mémoires fúerint virtútis Dómini in ætérnum, pro quibus non pepercisti ánimæ tuæ propter angústias et tribulatióem géneris tui, sed subvenisti ruínæ ante conspéctum Dei nostri. Tu glória Jerúsalem, tu lætítia Israél, tu honorificéntia pópuli nostri.

Graduale. Ps. 44, 11-12 et 14. Audi filia, et vide, et inclína aurem

tuam, et concupiscet rex pulchritudinem tuam. *V.* Tota decóra ingréditur filia regis, texturæ áureæ sunt amictus eius.

Allelúja, allelúja. *V.* Assúpta est María in cælum: gaudet exércitus Angelórum. Allelúja.

Sequéntia sancti Evangélíi secúndum Lucam

Luc. 1, 41-50

In illo témpore: Repléta est Spíritu Sancto Elisabeth et exclamávit voce magna, et dixit: Benedícta tu inter mulieres, et benedíctus fructus ventris tui. Et unde hoc mihi ut véniat mater Dómini mei ad me? Ecce enim ut facta est vox salutatióis tuæ in áuribus meis, exsultávit in gáudio infans in útero meo. Et beáta, quæ credidísti, quóniam perficiéntur ea, quæ dicta sunt tibi a Dómino. Et ait María: Magníficat ánima mea Dóminum; et exsultávit spíritus meus in Deo salutári meo; quia respéxit humilitátem ancillæ suæ, ecce enim ex hoc beátam me dicent omnes generatióes. Quia fecit mihi magna qui potens est, et sanctum nomen eius, et misericórdia eius a progénie in progénies tíméntibus eum.

Credo.

Offertorium. Gen. 3, 15. Inimicitias ponam inter te et Mulierem, et semen tuum et Semen illius.

Secreta

Ascéndat ad Te, Dómine, nostræ devotióis oblátio, et, Beatíssima Vírgine María in cælum assúpta intercedénte, corda nostra, caritátis igne succénsa, ad Te júgiter adspírent. Per Dóminum.

Communio. Luc. 1, 48-49. Beátam me dicent omnes generatióes, quia fecit mihi magna qui potens est.

Postcommunio

Sumptis, Dómine, salutáribus sacraméntis, da quæsumus, ut, méritis et intercessióne Beátæ Virgínis Mariæ in cælum assúptæ, ad resurrectiós glóriam perducámur. Per Dóminum.

URBIS ET ORBIS

Ingenti populi christiani laetitia, declaratione B. Mariam Virginem corpore et anima in caelum assumptam esse suscepta, ut etiam in sacra liturgia memoria huius faustissimi eventus haberetur,

Sacra Rituum Congregatio novam hanc Missam in honorem B. Mariae V. in caelum assumptae conficere curavit.

Sanctissimus Dominus noster Pius Papa XII, referente infra-scripto Cardinali S. R. C. Praefecto, illam approbare dignatus est, et in Missali Romano, die 15 Augusti, loco veteris, inserendam mandavit.

Decrevit insuper eadem Sanctitas Sua ut Litanis Lauretanis post invocationem "*Regina sine labe originali concepta*" addatur: "*Regina in caelum assumpta*".

Contrariis quibuslibet non obstantibus.

Die 31 Octobris 1950.

✠ C. Card. MICARA, Episc. Veliternus, *Praefectus*

† A. Carinci, Archiep. Seleucien., *Secretarius*

BOOK REVIEWS

The English Catholics, 1850-1950. Essays to Commemorate the Centenary of the Restoration of the Hierarchy of England and Wales. Edited by the Rt Revd George Andrew Beck, A.A., Coadjutor Bishop of Brentwood. Pp. xx + 640: 96 pp. plates. Demy 8vo. (Burns Oates and Washbourne. 35s.)

"To show something of the growth of the Catholic Church in England and Wales during the last hundred years" was the task set to Bishop Beck by the Hierarchy; and this volume, the work of fourteen typewriters beside his own, is the result. The approach is similar to that adopted twenty-one years ago, when a commemorative collection of essays appeared to mark the centenary of Emancipation; that is to say, it is departmental rather than chronological. There are nineteen chapters. Three of these (two by Fr Philip Hughes, and a third by Professor Denis Gwynn) are concerned with the historical and social background to the Church's work: the nature of the mission-field. It falls to Fr Hughes to open the story with an account of "The Coming Century". We always expect his historical work to be both readable and objective; and a note of historical humility, sounded by him at the outset, is fairly well maintained throughout the book. Having been so long on the defensive, Catholics have tended, perhaps, to defend the human side of the

historic Church with a too blind devotion; the devotion is a good thing, but the blindness is not. There has been a tendency to canonize all our past; but we have enough real saints, and a strong enough controversial position, to be able to dispense with this. What Fr Hughes calls "the Protestant prejudice that Catholics must defend the indefensible when ordered to do so" should be allowed to die out. Accordingly it is most refreshing, and it indicates a kind of accession of maturity in the Church's public relations, that we can read at the beginning of this responsible and semi-official work:

We cannot safely disregard all that is implied in the principle that grace presupposes nature, the truth that the natural world is a fact prior to the fact of its conversion. We must not, in other words, write the history of the Catholic Church as though the Christian life could be a matter of Faith, Hope and Charity alone; or as though the perfect Christian were pure spirit. . . . We shall never understand the supernatural promises if we neglect to take into account the natural to which, and for whose saving, they were made.

Hence, the eye of this book is not on the altar and the cloister and the episcopal throne alone; and even in these places it is a historian's critical eye. The book proposes to tell the story of the Church in England and her background since 1850 without glossing over the faults and failings of the men concerned.

The three chapters already referred to, by Fr Hughes and Professor Gwynn, are concerned with the nature of the historical period under consideration, and with the kind of people that the Catholics have been, chiefly in the earlier days, and the lives they have led (and we are deluged with facts and figures to support the picture); also with one non-ecclesiastical event which, more than anything else, has determined the size and shape of Catholic England, the manner of her thought, the accent of her speech—the Irish Immigration.

The actual story of the Restoration of the Hierarchy is told by Fr Gordon Albion in full detail, along lines now generally familiar, and including a full translation of the Letters Apostolic *Universalis Ecclesiae*. After this, there is strangely little about the principal and proper work of the Church as such—the ordinary apostolate of the diocese and the parish. There is a great deal about education, and Fr Morgan Sweeney breaks new ground, for the general reader at all events, in a detailed study of "Diocesan Organization and Administration". And towards the end of the book, in a position which ought to be given to something unimportant, is a factual record by

Canon John Bennett of work done for the poor. One is aware of a lacuna; the parish and its church, the presbytery and its occupant, his background and education, his relation to his flock and to the non-Catholic world locally; worship, and the question of the Sunday evening service; the attitude of the faithful towards the Bible, and the effect, at the end of the period, of the Knox translation; hymnody, Fr Faber, and the *Westminster Hymnal*; the liturgical movement, and the response to the *Motu Proprio* of Pius X on music; tendencies in the cultus of saints; confraternities and Third Orders; the revival of ancient pilgrimages, and of public processions; missions and great missionaries, and the work of Fr Plater in connexion with retreats—one could go on almost indefinitely, suggesting matter connected with the daily life of ordinary Catholics, for a chapter or chapters which did not get written; called, perhaps, "The Life of the Parish", or "The Daily Apostolate", or even "The Front Line". The reader will find a lot of information about such matters, given *en passant* in various contexts; but, he may reasonably ask, did not these things deserve a specialized chapter or two, in a book about "The English Catholics"?

The editor apologizes, in his preface, for inadequate treatment of persons: "great Catholic figures, parish priests for the most part, but layfolk as well". Often enough, such persons are chiefly of local importance, and, as Bishop Beck says, "it must be left to the piety and industry of local Catholic historians to preserve their memory and give some account of their achievements". And yet, one cannot help wishing for a chapter on "Some Notable Priests"—chosen, so to speak, as specimens; for although one or two figures, such as Fr Nugent of Liverpool, emerge in the round, so much space is in fact given to accounts of individuals and personal relationships that the omission is very noticeable. We have Fr Gordon Wheeler on the first five Archbishops of Westminster; Fr Philip Hughes (again, and most pleasantly; with much that is interesting about the Vatican Council) on "The Bishops of the Century"; a typical essay by Archbishop Mathew, elegantly orchestrated after the manner of *Catholicism in England*, on "Old Catholics and Converts"; and Fr Humphrey Johnson on Newman and his contribution to the history of the period. These four chapters make up nearly a fifth of the book, all devoted to personal matters, or to history in terms of individuals. One does not want to belittle these individuals, nor to forget (as is too often forgotten) that the episcopate is the basic stuff of the Church, and the diocese, rather than the parish, her operational unit. And yet, the book was not to be called "Distinguished English Catholics 1850-1950".

On education, the treatment is very full. Dr W. J. Battersby contributes two chapters, on secondary schools for boys and on the work done by orders of women. These are fairly straightforward stories of expansion and increase, and the stress is not on the schools as a "problem". That most complex and important subject is very well handled by Mr A. C. F. Beales—in fact this is, in some ways, the most satisfactory chapter in the book, and might well be reprinted as a pamphlet so as to get a wider circulation. The field of education is completed by Mr H. O. Evennett's account of the history of Catholics in relation to the Universities, and the various abortive efforts to establish a Catholic one.

The remaining chapters, other than the final one by the Editor, are by Dom Edward Cruise on the Religious Orders, Mr J. J. Dwyer on the Catholic Press, and Mr Edward Hutton on "Catholic English Literature". The last-named is perhaps the least happy in the book: it has the most difficult subject, and could hardly be much more than a catalogue of names, dates and titles, especially in the absence of a strong "Catholic culture" which could have given some unity to the subject-matter. But the incidental comment is not up to the standard of the book. Competent narration is the keynote of the other two; much research has been done, and much information has been set forth; there is little positive handling or interpretation. It is a pity that the chapter on the Religious Orders is split chronologically; this makes it rather disjointed, as far as any particular Order is concerned.

The book suffers to some extent from being a story of growth; growth, that is, in a statistical sense. We have referred above to the most laudable spirit of objectivity in which the authors approached their task: the danger is that the subject of the book (which is, in a sense, the operation of Divine Grace within certain limits of space and time) suffers if handled too much in terms of facts and figures. There are many tables of statistics; and the devil whispers in one's ear that a graph, correlating target with overall throughout, would not seem too much out of place. One feels this especially in a second chapter by Professor Gwynn, on "The Growth of the Catholic Community": the reader is referred, in particular, to the unbelievable footnote on page 426. But this is probably an unworthy reaction: we should be glad of so informative an account of the great expansion, so objectively told; although the impression of objectivity is marred by some startlingly bad maps. The concluding chapter, by Bishop Beck, sums up the themes of the book (notably the statistical one) and relates them to their places within the framework of the Church, with a special eye to the probable needs and difficulties of the immediate future.

As a record of permanent value, and especially as a work of reference, this book is an obvious necessity for libraries, and for such individuals as can afford it. The plates, which are very numerous, form an admirable supplementary record, reducing slightly the effect of the omissions noted above: they could, however, have been better integrated with the text, and references should be made to them in the index of a second edition. It is perhaps a pity that no account or photograph of the actual Centenary Congress could be included, by way of winding up the story, so solidly told.

MICHAEL DERRICK

Story of American Protestantism. By A. L. Drummond. (Oliver & Boyd, Edinburgh. 30s. net.)

A HISTORIAN could hardly set himself a more complicated task than to record this kaleidoscopic story of endless division and fragmentation. In this temperate, candid and well-written book Dr A. L. Drummond has been relatively successful in presenting a synopsis of the infinitely tangled tale. He begins in the seventeenth century with Virginia, Maryland, the Carolinas and Georgia, goes on to Pennsylvania, New England and New York, and so comes to what has been called the Great Awakening, the introduction into America of Methodism by Wesley and Whitefield, with a consequent and competitive revival of the existing forms of Calvinism. As long as he has to deal only with New England Puritans, Quakers, Unitarians, or Anglican Episcopalians (always called in America *Protestant* Episcopalians), his material is tolerably manageable; but when Methodists and Baptists begin to spread southwards as well as westwards, capturing the negro on the way, while the sects in all their bewildering variety follow the ever-advancing frontier, the task becomes extremely difficult. As he goes on, the author has to simplify and accelerate. Thus we are not told very much about such developments as the Second Day Adventists, or the Shakers, or even about Mary Baker Eddy, founder (and proprietor) of the first Christian Science Church. We do however learn that Brigham Young left two million dollars, twenty-five wives and forty children, and that the Oneida Community, which up to 1879 had practised "Complex Marriage", was finally turned into a joint-stock company. And in modern times of unrestrained competition and large-scale business we come at last to the revivalists, Moody and Sankey, Torrey and Alexander, Aimee Semple McPherson, Dr Buchman, and Jehovah's Witnesses.

Calvinism, the original nucleus, has been a steadily diminishing element, though reinforced between 1700 and 1740 by a million Scoto-Irish, half the Presbyterian population of Ulster. In the nineteenth century the Presbyterians and Congregationalists (Independents) are no longer in the majority. The Episcopalians, never more than a handful, were regarded as un-American, and this was due largely to the ineptitude of the English official class, who were far more concerned to "establish" the Church of England in America than to promote religion, and also to the refusal, later on, of the English bishops to consecrate American ministers who would not take the oath of allegiance to George III. After the War of Independence the Episcopalians were looked upon merely as baggage left behind when the English evacuated New York and Boston. Curiously enough, there is virtually nothing here about the Huguenots, though the author points out that unbelief was "thinly" sown by British officers, and far more thoroughly by French officers, during the war, with the indirect result, apparently, of reinforcing the Unitarians. Thus Boston became "the Mecca of Unitarianism". The favourite retort there to the question: "Are you of the Boston religion or the Christian religion?" was: "Are you a Christian or a Calvinist?" Boston, too, became the American Athens and culture was said to spring from "the Fatherhood of God, the Brotherhood of Man and the Neighbourhood of Boston". They were always exclusive, and an enthusiast met with the icy rebuke: "We do not speak of sin in Boston."

After the 1848 Revolution in Europe, about a million Germans went to the U.S., which greatly strengthened the decaying Lutheranism. Meanwhile, there had been a sharp assertion of High Church principles among the Episcopalians. In 1827, six years before Keble's famous sermon, Bishop Hobart had begun to claim the Apostolical Succession, to declare that only the Episcopal Ministry was valid, and that the Prayer Book was the only divinely approved form of worship. This unexpected development owed nothing to the proximity of Catholics, for the Irish immigration did not begin till the eighteen-forties.

Any such narrative as this is bound to furnish examples of grotesque utterances. A good specimen is the pronouncement of "a scholarly gentleman from Cincinnati": "Shakespeare, madam, is obscene, and we, thank God, are sufficiently advanced to have found it out"; while a modern instance comes from the Fundamentalist struggle in Tennessee (1922), where, as a retort to the "Evolutionists", girls displayed the legend: "You can't make a monkey out of me."

The Peasants' Revolt: 1381. By Philip Lindsay and Reg Groves.
(Hutchinson. 18s. net.)

THE reader who wonders why these writers have felt it necessary to present their own interpretation of so famous and well-explored an episode as the Peasants' Revolt of 1381 will not be in doubt for very long. One would have thought that John Richard Green went as far as need be in the direction of democracy and popular sympathies; but his impassioned narrative is not exactly a contribution to the class war. The standpoint of Messrs Lindsay and Groves can however be gauged by the statements that the poll tax of 1380 "scarcely touched the magnates to whom fourpence meant nothing" and that the tax, "placed indiscriminately on rich and poor, affected only the poor". The facts are that it was graduated according to rank and status: dukes and archbishops paid £6 13s. 4d.; chief justices, £5; earls and bishops, £4; barons and holders of benefices above £200 p.a., £2; and so on through the intermediate classes downwards to the labourer, who paid 4d. The fact that it was then iniquitously trebled, and that the behaviour of the lawyers and tax-collectors made the matter worse, does not suffice to validate the assertions above quoted. The intellectual hero of this story is Wyclif, the pluralist who detested endowments and the heresiarch who took care to be unintelligible; the hero for all general purposes is "that man of action, John Ball". Prominent among the villains is the monk, whom "we must try to see as the peasant saw him, as a slovenly and extortionate landlord from whom one had to lock away one's wife and daughters"; while, in the background, "rival popes are spitting at one another", or even "murdering for the tiara". The greatest villain of all seems to be Sir William Walworth, the Lord Mayor of London, who, believing that the young King was insulted, struck down Wat Tyler. Walworth, whose honesty, efficiency and large benefactions earned him popularity in his life-time and renown long afterwards, is here described over and over again as a brothel-owner, and once even as a brothel-keeper. The truth of that matter is that the squalid property on Bankside which formed part of the estates of the see of Winchester (hence, on one page, "bishop's brothels") was subject to a chain of leases and sub-leases, a state of things which notoriously makes it difficult if not impossible for the ground-landlord (to use the modern term) to control the actual user by the occupants for the time being. That situation actually exists in London today.

Emphasis is placed on the fact that the risings were very widespread and to a great extent simultaneous, and were very largely

inspired by a demand for the abolition of private property and class distinctions. In this respect the movement was unique; for long after, as in Tudor rebellions, the demand was always for the removal of specific grievances. There are fifteen illustrations, beautifully reproduced from the MSS, and a conventional bibliography in which, however, the reader is expressly cautioned against the works of Cardinal Gasquet.

Elizabethan Recusant Prose, 1559-1582. By A. C. Southern, Ph.D. (Lond.), (Sands & Co. £2 2s.)

ACCORDING to the excellent custom of that time, Dr Southern summarizes the contents of his fine book in the sub-title: "A historical account of the books of the Catholic Refugees printed and published abroad and at secret places in England, together with an annotated bibliography of the same". The prose writings here dealt with belong to the first half of the reign of Elizabeth and it is greatly to be hoped that the work will be continued. The striking passages here quoted and discussed are brought to our notice because their authors have been so largely ignored in the histories and handbooks of English Literature.

The project was long ago suggested to Dr Southern by Fr Martin D'Arcy, S.J., was fostered by the late Dr R. W. Chambers of London University, was greatly aided by the late Mgr P. E. Hallett and Fr C. A. Newdigate, S.J., and by Mgr Richard Smith and Fr Leo Hicks, S.J., and is now presented in this handsomely produced volume with a Foreword by Mr. H. O. Evennett of Trinity College, Cambridge. The purpose of the thesis was to begin to do for the chief works of the Recusants what Protestant scholars in the Parker Society have already done for those of Coverdale, Cranmer, Latimer, Jewel and the rest, and so to constitute, in addition, an important supplement to the output of the Catholic Record Society.

A prominent feature of the great Elizabethan England Myth is the notion that her reign was a sort of interval of high intellectual secularism between two periods of sterile theological controversy, that there was then a sudden and extraordinary liberation of energies, a rich and variegated outburst of prose and poetry, so that the deathless work of Shakespeare and Spenser, Sidney and Marlowe, Ben Jonson and the other dramatists, was the direct result. That is what is everywhere taught in the schools and repeated by the scribes—the expansion of English literature, like the "Expansion of England", is firmly linked to the Reformation and only less firmly

to the personality of Elizabeth, although it has been truly said that English literature would have fared very badly if it had been solely dependent on Gloriana and Burleigh. On the other hand, a learned professor asked not long ago why it had never been explained that English classical scholarship made so little progress during the sixteenth century, compared with the achievements of Italy and France. The answer is supplied by Dr Southern. The Act of Uniformity emptied the English universities of nearly all their most brilliant men. We have here, under the headings of Refugees at Louvain, Refugees at Douay, and so on, a long list of the names of Regius Professors, Doctors of Canon and Civil Law, Readers in Greek, etc., all deprived of their important academic positions and driven into exile as early as 1558-59. And there were many more whose names have not been preserved. Most of them, but for the liberality of the King of Spain and of the Pope, would have starved. Thus the flower of English culture was driven out of England for ever. (It may be noted, in passing, how many of them were from Winchester School and New College, Oxford.) The notorious decadence of Oxford and Cambridge under Elizabeth is thus easily explained, while the moral and social deficiencies of those who remained there furnished material for the sarcasms of Owen Lewis.

Everyone has heard of Sander and Stapleton, Campion and Allen, but they were only the major writers of a large and remarkable group. Theological controversy was then a general and a vital interest. It was read with zest by all who could read, and for most of them there was little else available. "We have forgotten," wrote R. W. Chambers, "how many people in the sixteenth century had the power of writing a glorious prose style—straightforward, vivid, simple in the best sense, essentially dramatic." It would be truer to say that the vast majority of English readers have never been allowed to know it.

The refugees were born writers as well as scholars and the quality of their writings is brought out in telling extracts. We have here something of each of the great encounters: the Jewel-Oxon controversy, the Osorius-Haddon controversy, the Feckenham-Horne battle; then Campion, Persons, Allen; then Gregory Martin and the Rheims New Testament; nor is John Leslie, Bishop of Ross, omitted. The various apologetical, devotional and miscellaneous writings of the period are likewise laid under contribution. It began with Jewel's showy and shallow challenge, but the Protestants soon got the worst of it all along the line. The force and weight of the exiles' attack was tremendous and it did not lose by the fact that they had given up country and property, home and family for their

religion. As Dr Southern remarks, they had something to *say*, as well as something to write about.

The Government did its utmost to exclude and to destroy all these books and pamphlets. The writing, printing, importing, possessing and even reading of Catholic books was forbidden under heavy penalties. The ports were watched, houses were searched, book-sellers suffered death or life imprisonment. The double result of the departure of the exiles and the destruction of their books was an enormous impoverishment of English literature, for it was Stapleton, Harding, Persons, Campion, and their fellows, and the translators of the Douay and Rheims Bible, who had really represented the main stream; they were the real inheritors of Sir Thomas More. Owing to the conditions, their works are often difficult to find or to recognize and describe with accuracy; the bibliographical problems left behind by anonymous, pseudonymous and clandestine publication are endless and such as could be faced only by an expert. Hence the large space—170 pp.—devoted to minute bibliographical particulars in this valuable and learned work.

Books of this kind, packed with matter and with detail, always throw interesting sidelights on the field they traverse, and this one is no exception. It is curious to see how persistently the exiles refrained from imputing the guilt of persecution to Elizabeth personally; except by Sander, it was always put down to Burleigh, Leicester and Nicholas Bacon. Allen, too, hoped against hope for appeasement up to about 1582 or 83; it seems to have been the butchery of Campion, Sherwin and Briant (†1st December, 1581) and of eleven others in the following year that finally convinced him that it was “not only lawful but our bounden duty to take up arms at the Pope’s bidding and to fight for the Catholic faith against the Queen and other heretics”. And again—though this is in no way emphasized by the author—it was really Sander and John Leslie who destroyed Mary Queen of Scots, by launching, in 1572, the claim that not only was she the rightful heir to the English Crown, but that Elizabeth should be forthwith deposed to make way for her.

Cardinal Wiseman. By Denis Gwynn. (Browne & Nolan. 15s.)

PROFESSOR GWYNN explains in the preface that this second version of his short biography of Wiseman has been drastically revised and largely rewritten in the light of fuller information. The present volume therefore lays more stress on the part played by Father Dominic Barberi, by Father Luigi Gentili and by others, for it is part of Dr Gwynn’s standpoint that the Tractarian converts were not

the all-important factor in the Second Spring. Wiseman is rightly presented as the chief and outstanding figure in the great revival, and the late Abbot Butler's opinion that the first Archbishop of Westminster was the greatest of the four great Churchmen, Wiseman, Manning, Newman and Ullathorne, is again quoted and endorsed.

In the course of a rapid and condensed narrative it is inevitable that much will have to be omitted; but, when revising, the author might well have curtailed slightly his account of the familiar story of the uproar over "Papal Aggression" and exposed the essential dishonesty of Lord John Russell and his colleagues, and of the Press, in creating that uproar. Lord Minto, the commercial traveller of British constitutionalism, had in the course of his circular tour in 1847 had an audience of Pius IX, had been informed of the proposals for an English hierarchy and had been actually handed a document embodying them. Moreover, the members of the Government here, and the Editor of *The Times*, understood perfectly well that the change from Vicars Apostolic to diocesan bishops affected nobody but Catholics, and that the said bishops would not dream of asserting spiritual authority over any but Catholics or civil authority over any person whatsoever.

Something, too, might have been made of Wiseman's scholastic and literary attainments, which were so large a part of his personality and his achievements. He was indeed no administrator or diplomat; but his scholarship, his linguistic, literary and oratorical gifts, were very conspicuous, and it was precisely that side of him which constitutes the strength of any case for ranking him above Manning or Ullathorne. A word or two, also, might well have been said about "Bishop Blougram", an identification that Wiseman was always ready to discuss and by which he was not greatly offended. Nor is there anything here about his controversy with Tierney on his strange contention that it was not Lingard but La Mennais whom Leo XII created a cardinal *in petto* on 2 October, 1826. The Pope's words about "writings drawn *e fontibus ipsis*" plainly referred to Lingard's use of the State Papers and original sources, and the historian's own testimony was explicit and unvarying.

A few details need correction: Barnabo should be Barnabò; Cappelari should be Cappellari; Joseph Bonaparte was King of Naples, not King of Italy; it was Richard Simpson, not J. M. Capes, who, by assailing the bishops and writing rashly about theological questions, brought about the suppression of *The Rambler*.

J. J. D.

A Daily Hymnbook. Containing 250 English and Latin Hymns. Pp. 360. (Desclée and Burns Oates. Accompaniment and words, 35s. Melody only and words, 4s.)

HERE is a new and revised edition of *A Daily Hymnbook*, and let it be said that in some ways it is an improvement on the old. This is evident especially in the Latin section, where we have an excellent collection of hymns, sequences and proses for use throughout the Church's year. Unlike the first edition, here the chant is governed throughout by the principles of the Solesmes School. The accompaniments are all that can be desired, Henri Potiron and Dom J. H. Desroquettes contributing the majority of them. The editor deserves full praise for this portion of the book.

The English section, however, is an enigma; the reviewer has tried in vain to discover the principles underlying the choice of the melodies, the words or the general scheme of the book. It is disappointing to read that it has not been thought necessary to provide the usual indices of Authors, Composers and names of tunes. The reason given for these omissions is that the book is primarily meant for schools and colleges. It therefore invites comparison with other existing school hymnals, such as the Public School Hymnal, the Church and School Hymnal and the Clarendon. All these conform to the usual practice—the Clarendon going even further to give short biographical notes of the authors and composers. What there is of this technique in the book is very slight and has been done in a casual and inconsistent manner.

Besides the corpus of English melodies that has grown up with the rise of English hymnody, the German Chorals, the Old Psalter tunes and the French popular chant tunes give any musical editor a wide and varied choice of very fine melodies. While the editor has drawn well from the German sources, it is to be regretted that none of the strong melodies of the old French Breviaries find a place in this Catholic hymnal. From the many Psalter tunes only four have been taken. Two of them have been given their original rhythmic form, whilst the other two appear in their debased "minimization" of the Victorian era. Compare the Old 44th, here a dreary procession of minims, with its dignified original (W.H., No. 23). Psalm 120 was not arranged by Sir R. R. Terry for "Dignare me, O Jesu" (see preface and hymn); the simple facts are these: the Committee appointed to choose the words of the W.H. wished for the inclusion of "Dignare me", and the musical editor went to his task of choosing a tune; he chose that of Psalm 120, and having access to Terry's Scottish Psalter, he found there the perfect harmonization. Further,

there has been no arrangement or adaptation—the words fit the tune like a glove.

Very sparing use has been made of the best English composers, but all will welcome Vaughan Williams and the brothers Shaw into a Catholic hymnal; their tunes are examples of English hymnody at its best. In such company it is astonishing to find others for which the Anglicans have very little use. Too many new tunes of no outstanding merit have needlessly been introduced, and, considering the wealth of material at one's disposal, this is a real weakness.

The English section contains twenty-eight original hymns by non-Catholics; very few of them of any real distinction. While the reviewer has no prejudice against the inclusion of such hymns in a Catholic hymnal, he can call to mind several Catholic hymns which for their sheer merit are found in many non-Catholic books and yet are omitted here.

Our chief hope of raising the standard of Catholic hymnody lies in teaching the young to like good things. Every hymn-book will contain, perhaps inevitably, a certain amount of sentimental doggerel, sung to airs of which all that can be said is that "the punishment fits the crime". The English section of this book, intended for our schools and colleges, contains too much that is unsuitable in the development of our young people.

W. S. BAINBRIDGE

Marie et l'Islam. By J-M. Abd-el-Jalil. Pp. 91. (Beauchesne, Paris, 1950.)

THIS brochure (which has the Paris *imprimatur*) is so extremely condensed that a reviewer can hardly do more than indicate its main topics. And even so, the author insists that the full scientific study of Islamite sources is far from having been accomplished. He sets forth the "general opinion" of orthodox Mohammedans, i.e. of the theologians, historians and commentators who have from the outset worked on the Koran. Therefore he excludes legends that might add charm to his book but are not regarded by educated Muslims as true; and also the evidence of popular devotion, which is much greater than we supposed. We knew that Mohammedans, especially women, visit statues or chapels of our Lady of Fatima, but not that great numbers thus visit shrines dedicated to our Lady, even in Europe (p. 4). The Koran however is the sole textual Word of God, descended from heaven, for the Believer: but it is obscure and requires commentaries. These, when discussing its not infrequent allusions to our Lady, draw rather on traditions affined to our apocry-

phal writings than to the Scriptures, and even on traditions filtered down orally from Jewish or Christian sources. The mass of these concerns the Childhood: the public life of our Lord is little known. There is much about the conception, birth and genealogy of Mary, and enormous weight is laid on the purity of this descent. All the best commentators declare that the obscure doctrine of the Koran is clear to this extent—"Every son of Adam, new-born, is touched (or stung) by Satan save the Son of Mary and His Mother." But there is little, if any, doctrine of grace in Islam: negatively, the Child and His Mother were preserved from the approach of Satan and remained sinless.

On the whole, Mary is brought up in the Temple: her uncle Zachary visits her, and each time finds she has received new "supplies" (material? rather, spiritual). "It comes from God," she says, "for God supplies whom He wills without reckoning." The Koran says: "O Mary, be devout to thy Lord, and bow down with those who bow down." Commentators think that this implies the identity of Temple-worship with Islamic rules; or, rather, that Mary's was to be a life of prayer: she is to bow down for *all*. The Koran ignores St Joseph: but tradition knows and embroiders the gospel-story, especially his anxiety when he finds Mary has conceived. Gabriel is very important in the Koran—the wholly transcendent God does not act *directly*. The Koran keeps substantially to the gospel-story—apparition of the Angel—Mary's alarm—the angel's reply (an important variant: "I am but the Sent of thy Lord, so that I should give thee (*al.*, "that He should give thee") a pure son.") The Lord says: "This is easy for Me. That we may make Him a sign for men—a mercy given by us." "It is Jesus, son of Mary, Word of Truth, of whom they were arguing." Nothing about the circumstances of Annunciation or Nativity, but the Child justifies His Mother by speaking in His cradle. Commentators, however, amplify this account with "portents", and not very pleasantly. The rest of our Lady's "history" is of less interest: certain "theological" questions are, however, significant. The Koran, by calling Jesus "Son of Mary", insists on His true humanity and therefore excludes all divinity, though it calls Him "Spirit", "Word of God", and Messiah. All these expressions are ambiguous. But it is clear that early writers honestly thought that Christians worshipped three Gods—the Father, Jesus and Mary; there was a vigorous polemic against this. However, it is certain that Islam regards Jesus and Mary outside the series of men and women touched by Satan. "O Mary, God has chosen thee and purified thee and has chosen thee above all the women of the worlds" (Koran, 3: 41). The author fears that

Musulman theology is "hardening" against our Faith: love and not controversy may draw us together: the Visitation is the Mystery on which we ought to concentrate! The book is the eighth in the series "Etudes sur l'histoire des Religions".

C. C. M.

Mary the Blessed the Beloved. By Rev. Timothy Harris. Pp. 119. (Clonmore & Reynolds. 7s. 6d.)

The King Uncrowned. By Michael O'Carroll, C.S.Sp. Pp. xiv + 126. (Mercier Press, Cork. 10s. 6d.)

Stories About St Francis. By Eusebius Arundel, O.F.M. Pp. 80. (St Anthony Guild Press, Paterson, N.J. \$0.75.)

FOR the title of his book Father Harris chooses an old Irish tribute to the Mother of God: it was all he required to set him upon his task of writing twenty devotional chapters about Mary. He makes no attempt to secure one's attention by using a novelist's pen; rather does he aim at creating an atmosphere of meditation. With quiet serenity he unfolds anew to us the life and privileges of Our Lady. This is his first printed work, but it has no trace of immaturity. It has been in the mind of the author for many years, and bears evidence throughout of his long experience in speaking publicly of God's Holy Mother.

Being the most popular Saint in the Litanies, St Joseph needs no apologist, but it is acceptable nevertheless to find him the subject of a biographical study under the capable hands of Father O'Carroll. By utilizing every pertinent text from Holy Scripture, and by reconstructing the scenes of Nazareth and Bethlehem, the author produces a connected and convincing story. As Guardian of the Holy Family and Protector of the Universal Church, St Joseph is truly a king among men. His kingship and his fine manliness are here portrayed with loving definition in a book that will deepen the piety of every reader.

Having told in a previous volume the story of St Francis himself, Father Eusebius Arundel now writes about the Saint's "Little Brothers". Bernard, Silvester, Giles, John, Angelo and Matthew—all are here in the tales one knows so well from the *Fioretti*. After continued repetition for 700 years, in all tongues that record the history of the Saints, these stories retain their freshness and charm for every new generation. This is a child's book, perfect of its kind. Its Robb Beebe illustrations, its type, binding and general plan are beyond all praise for the hands and eyes of a child.

The Abbreviated Catechism with Explanations. By Rev. F. H. Drinkwater. Pp. viii + 88. (Burns Oates. 2s. 6d.)

MOST suitable for its specific purpose—to be used by pupils in the secondary stage at school—this manual is also an excellent introductory book for converts under instruction. Its explanations, in the mood and manner of senior boys and girls, will suffice also for most enquirers about the Faith, although adults—as is to be expected—will need more detailed information concerning Matrimony and the Commandments.

One's immediate impression on opening this Catechism—an impression confirmed as reading proceeds—is of its being a quite modern production with touches of originality throughout. Even the list of important dates at the end of the book brings a sense of surprise in its prominent mention of modern events: Bernadette at Lourdes and the three children at Fatima have their dates assigned, and the final paragraph is a note on the Feast of the Kingship of Christ. The section on the Liturgy is in keeping with everything else in this latest addition to the "Sower Scheme" library, and the illustrations are faultless in their clear bold line and well-chosen colours.

A Bedside Book of English Saints after 1066. By Aloysius Roche. Pp. vii + 127. (Burns Oates. 6s.)

Saints as Guides. By C. Desmond Ford, S.J. Pp. viii + 130. (Burns Oates. 6s.)

HISTORY rather than hagiography fills the pages of Father Roche's most recent addition to the "Bedside" series. Here he writes not so much about their sanctity as about the Saints themselves, post-Conquest Englishmen and English women who, without knowing it, were bringing lustre to the historical records of their native land by lives and deaths that bear the stamp of heroicity. These Saints were very much of their own race; practical, genial, courageous: but they were also very much of the Church of God, each of them being of recognized holiness.

The author has a gift for presenting the unexpected. He rarely allows his readers to turn more than a page or two without disturbingly murmuring this sort of thing: "St Margaret is the only English woman who has been canonized since the Conquest," and this: "No English nun has been canonized since Anglo-Saxon times, and not a single nun figures in the list of the English Martyrs." Father Roche makes one think: and to think about the saints is constructive mental prayer. Among the names that hold our thoughts in this English Litany mention may be made of Wulstan, Osmund,

Stephen Harding, Hugh, Juliana, the two Margarets—the Queen of Scotland and the Martyr of York—and finally Blessed John Southworth, whose body (in Westminster Cathedral) is the one and only complete relic of an English martyr whose whereabouts are known.

Although every Girl Guide who reads Father Ford's book will hug it as her very own (it is written especially for her), she will have to share with the rest of us the charm and loveliness of those who form this company of perfect Guides. How nobly they lived! Zita and Bernadette, Clare and Joan, Teresa and Thérèse, and many others; each differs from her sisters, but all bear the same family likeness of Christ-like beauty of soul.

That every one of these saints has an attractive personality and a predominant virtue the author has no difficulty in proving, and it appears still more easy for him to show that their sanctity, and it alone, gives to these remarkable girls and women their true greatness. If, as we are told, women are very possessive, guides and rangers are getting on that way. They will certainly want to claim this book as their own, and it does justify them in naming as their particular leaders some of the most lovable and admirable servants of God.

Charles de Condren. By W. V. Woodgate. Pp. xi + 155. (Browne & Nolan, Dublin. 7s. 6d.)

Desert Call. By Teresa Lloyd. Pp. 121. (Douglas Organ, Strand, W.C.2. 7s. 6d.)

CHARLES DE CONDREN was considered by many of his countrymen to be their most eminent churchman, even among contemporaries of such stature as Vincent de Paul, Olier, Bossuet and Richelieu, a fact that makes it more than ordinarily surprising that until now no life of him has appeared in English. He was one of many earnest priests upon whom fell the sinister shadow of Jansenism: not that he ever professed heretical doctrine, but because he failed in positive condemnation when his outspoken word might have proved availing. He was Superior in France of the Oratory, some of whose members were fatally affected by Jansenistic ideas.

Of de Condren's personal holiness there can be no question, nor of his spiritual power in seventeenth-century France. He who was, so to say, a courtier born, never succumbed to the Court's superficial gaiety and tainted brilliance, as appears to have been the case with his parents. His was a lonely life. He kept aloof from everyday affairs even as a child, and in this death found him but little changed.

His achievements and his high integrity distinguish him with an unmistakable pre-eminence, and his deep piety marks him out as a chosen soul.

Another Charles, of seemingly greater sanctity, a Frenchman also, lonely and aloof; such was de Foucauld, who appears on his country's historical scene three hundred years after de Condren, with whom he had many characteristics in common—but not his early waywardness. He was a modern penitent and a modern pioneer. It is significant that a saintly French priest of our own day, the Abbé Huvelin, held in high esteem both de Foucauld and de Condren.

The Little Brothers of Solitude, founded by de Foucauld, follow the lives of Trappists in the very midst of pagan Africa. In telling the story of her hero (she writes especially for growing-up boys and girls) Miss Lloyd cleverly leads her readers on through a tale of many adventures to the gates of a monastery which must surely be the remotest outpost of Christianity. The book closes with a grand idea; nothing less than the dream that this monastic oasis of the Faith, erected by Charles de Foucauld, will be the principal means of bringing the Moslem world "from phantom shadows into the eternal light of truth".

Knights of the Eucharist. By Mgr William Schaefers. Pp. 153. (Bruce Publishing Co., Milwaukee. \$2.50.)

Writing exclusively for his fellow priests, Mgr Schaefers does not mince his words, but with his native directness deals with his subject (the devotional life of a priest) in the man-to-man style that has brought him so numerous a following among the clergy of America. Here is a quotation typical of the whole book: "When a repentant priest really settles down to business and drops to his knees many times a day, putting away, at least for a while, his golf clubs, fishing tackle, cigarette and highball, heaven is up against it!"

The author's object is to bring home to every priest the nobility of his vocation as a knight in attendance upon his Master, and therefore as one who must be brave, chivalrous, gallant and gracious in all his dealings. The best among us cannot do more than imitate, and that imperfectly, the life of the one perfect gentle Knight; but we can all keep His honour unsullied, and to fail in that is to fall very low. "That," says St Alphonsus, "is what I call falling; from such a height to such a depth." Rarely does the author speak openly of actual cases of failure in the priesthood, although the darkest pages

in his book are concerned with the "Pater Noster" patient to whose deathbed he was called.

One quickly gets accustomed to the author's American style of writing. His views are uncommonly sound, and, needless to say, eminently orthodox, despite the ever-present element of surprise in his work, bringing to one's lips the constantly repeated semi-protest: "... talking to me like this!" The clergy in England are not accustomed to be spoken to in the manner of Mgr Schaeffers, but as they read on they will not resent so much as one word. Every priest should possess this book, to read immediately and to take away with him for his annual retreat.

Poverty. By P. R. Régamey, O.P. Translated by Rosemary Sheed. Pp. viii + 183. (Sheed & Ward. 8s. 6d.)

THERE was never a time when the people were provided with so many material comforts as now, yet were they never so poor; and those who have wealth are in no better case. "Money," in the words of Péguy, "has drawn to itself everything poisonous in this world." These considerations have urged Père Régamey to write about poverty, its wretchedness and, paradoxically enough, its richness.

Christ blessed poverty, which is therefore something holy if embraced for love of Him. Those who set out vocationally to follow Him in His own perfect life of sacrifice, and who take a vow of poverty, will especially appreciate what the author says of their own particular subject. For men and women in religious vows, as for Christ Himself, the object of evangelical poverty is disinterestedness, detachment from the things of this world. Seen in that light poverty can be understood; not otherwise.

St Teresa of Jesus. By Father Gabriel, O.D.C. Pp. xii + 123. (Mercier Press, Cork. 10s. 6d.)

BUSY about many things in the practical order, often an overworked Martha, St Teresa yet found time for the "better part" of life, spending some of it in writing books of a rare sublimity. Her doctrine is called "heavenly" with good reason, for it carries the mind to God with a directness that sets this Saint apart from—and ahead of—most of the well-known spiritual writers. She mastered the mysteries of Christian asceticism and then proceeded to expound them to her daughters in Carmel; but, because of her unfailing good sense and her firm hold upon realities, her books are useful to all who are intent upon serving God, and not only to the Carmelites for whom they were written. In the present volume Father Gabriel takes St Teresa's works in turn and extracts from them, in her own words,

what she taught of the soul's relationship with God. The book is translated from the Italian by a Benedictine of Stanbrook Abbey.

Drawing upon the Saint's life and letters, as well as largely upon *The Way of Perfection* and *The Interior Castle*, the author opens out before his readers the lovely ideas that filled the mind of this great woman whom he truly names "Mistress of the Spiritual Life". Comparatively few people know St Teresa in her writings: her reputation as an intellectual, as well as an ascetic, has tended to make her appear unapproachable by ordinary spiritual standards. The study of this book should alter that. Stated quite simply, the Saint's doctrine derives from personal love of Our Lord ("St Teresa of Jesus" is her truest title) and devotion to the Eucharistic Presence. Her spiritual life was one of ordinary Catholic piety carried to the extraordinary height of union with God.

You, and Thousands Like You. By Owen Francis Dudley. Pp. vi + 127. (Longmans Green. 6s. 6d.)

WITH an earnest vehemence that amounts almost to desperation Father Owen Dudley stretches out his hands to an unbelieving people, exhorting them, while still there is time, to avert the threatening disaster of the world's destruction. He thinks that the end of all things may be nearer than we know, and this because the world has failed in its purpose, leaving itself no valid reason to continue in existence. He works out a theory of divine logic: unless men fulfil their proper destiny, why should God suffer them longer to people the earth? "God gave man the number of his days . . . and time." Perhaps the time is even now accomplished.

By long experience in the pulpit and on the platform the author is well equipped for the task he sets himself. He has been for many years one of our leading public apologists, giving addresses to Catholics and non-Catholics, unbelievers and non-believers. He knows only too sadly the appalling apathy that everywhere has fallen over the land in matters of religious belief and practice. In *You, and Thousands Like You* he goes to the utmost in persuasive reasoning to turn men's minds towards the fundamental truths of Christianity. This is the sort of book we should like to see distributed by a million copies.

L. T. H.

The Breaking of Bread. By John Coventry, S.J., with photographs by John Gillick, S.J. 192 pp. (Sheed & Ward. 10s. 6d.)

ABOUT six months ago the reviewer wrote a notice in THE CLERGY REVIEW of a book called *The Sacred Actions—My Part*, by Father

Hubert McEvoy, S.J., and described as a Mass-book for the young. Now there comes into his hands another book on the same subject written again by a Jesuit Father. *The Breaking of Bread*, however, is not intended for the young, though, indeed, there is much in it that could be made use of in instructing them. In this book Father Coventry treats of the Mass historically, showing us clearly the manner in which it has grown and developed from the earliest times. He has done this, however, without the somewhat indigestible notes, references and other detail inevitable in the larger textbooks on the subject. In other words, the author has truly filled a gap in Catholic literature of the more general type.

The first half of the book treats of the history of the Mass, a chapter each dealing with the two main divisions—The Mass of the Catachumens and the Eucharist. Then we are taken through all the prayers of the Mass in detail, with a commentary and historical explanation; this is the main part of the book and should be of the greatest interest and benefit to Catholics, for deeper knowledge of the central point of our religion can only further devotion. The book ends with two appendices: one on the Propers of the Mass, and the other giving an invaluable chronological table.

The photographs which illustrate the text cannot be too highly praised. They are quite excellent both technically and artistically, and would merit publication alone. There are sixty-three of these full-page photographs, and the reviewer has never seen better in any book of any kind. Every action of the Priest at the altar is shown, each from an angle very carefully chosen to emphasize its significance. Such pictures are in themselves an aid to devotion, and show with great clarity those sacred and mysterious actions which none but the Priest and his server can normally see.

DENYS C. LUCAS

GRAMOPHONE RECORDS

Long Playing Records. Bloch: *Sacred Service*, LXT 2516; Bach: *Cantata* No. 11, LX 3006; *Cantata* No. 67 and *Chorale* from No. 147, LX 3007. (Decca Record Co. LXT 39s. 6d. LX 29s. 6d.)

EXCEPT for an all too brief passage in the *a cappella* style, Bloch's Jewish choral service is composed of prayers and chants, either in traditional Jewish modes or inspired by them, with choral responses and orchestral accompaniment. The words of the Hebrew prophets and psalmody are given a musical setting which, though for the

most part somewhat sad, has many expressive passages of great beauty and majesty. The service venerates the scroll of the Torah and is reminiscent at times of our own liturgy, as in the triple Kadosh or Sanctus and in the commemoration of the dead. A full text of the words is provided with the record, an excellent practice which unaccountably is not followed in the Bach Cantatas. The centenary has reminded us that Bach wrote nearly two hundred, only a few of which have been recorded even in part. More like these two would be welcome, if only for Kathleen Ferrier's lovely voice, ably supported by the Cantata Singers and the Jacques Orchestra.

The value of the L.P. is not only in having complete musical movements without even the distraction of an automatic changer, but more especially in the absence of the familiar hiss of the needle, though these advantages would not compensate for an indifferent performance. It was found, on comparing the Chorale from No. 147 with the same work by the same singers and orchestra on the ordinary Decca, K.2292, that no difference of tone or quality was discernible, except for some obtrusive sibilants in the L.P. version. We think the L.P. has come to stay and hope that the other English Companies, H.M.V., Columbia and the rest, will soon join in healthy and friendly rivalry with Decca.

CORRESPONDENCE

ENGLISH IN THE LITURGY

(THE CLERGY REVIEW, 1950, XXXIII, p. 361; XXXIV, p. 290)

Mr Donald Attwater writes:

People who concern themselves with this business of public worship and of more English in it must surely be grateful to Monsignor Knox for his summary of problems and considerations that they have been thinking about for so long. But in summing-up the "liturgical" point of view" has he not left out the most important "line" of all, and the very one which seems to reconcile the "liturgical" with the "vernacular" line?—viz. that assistance at Mass should normally and actually (not necessarily exclusively) be by a closer and more active participation in the rite as set out in the liturgical books.

This surely is their first concern. And I believe that in general

they base their contention on "the sort of thing that the Mass is". Monsignor Knox reminds us once again that it is "a thing done, an action". Of course: in essence, the action indicated by our Lord when he said, "*Do this . . .*" But the Church in her wisdom has added other, lesser, actions to this—hymns, psalms, prayers, readings. A prayer-meeting, a psalm-singing, a Bible-class are now associated with the essential sacrificial action. Is it not reasonable to suppose that English people can sing, pray, listen, better and more profitably—and therefore the more to God's glory—in English, even Elizabethan English or Crown-of-Jesus-hymnbook English, than in Latin?

Nobody, I hope, wants to curtail that liberty of the spirit to which Monsignor Knox refers. But that is precisely what the present state of affairs does. The worshipper who is, or might be, moved to sing and pray aloud, to listen understandingly, has generally no opportunity so to do. Whereas an observed norm of more active participation would not prevent those who are moved to assist simply interiorly from following that way.

Something of this sort, and the making of the other sacramental rites a little more meaningful to those present and taking part, surely occupy the minds of the "liturgical people" more than "making" other people do this or that, or discoursing in low, earnest tones (How I sympathize with Monsignor Knox there) about the official prayers of the Church—which can be so easily made to sound like the bureaucrat's "through the usual channels". Vespers and Compline are advocated fundamentally simply because they are better sorts of public worship (including that lifting of men's hearts that Monsignor Knox mentions), a better way of honouring God, than, say, Bona Mors (I suppose they are, or the Church would not impose them, rather than the rosary, on clergy and religious). But there we are slap up against the yawning avenue of "the best is the enemy of the good", and Monsignor Knox has pointed out enough such avenues without adding one from Voltaire to them.

LEGITIMACY FROM PUTATIVE MARRIAGE

(THE CLERGY REVIEW, 1950, XXXIV, pp. 45, 431.)

Canon Mahoney replies:

The solution I suggested was not prompted by charity, though I hope this was not absent, but by a desire to preserve an interpretation which in the past has done us useful service in controversy with

non-Catholics. Though this is now rejected in the common law, I tried to save it for this country on a basis of customary interpretation, though being fully aware of the venturesome nature of this course and of the arguments which could be adduced against it. Dr McReavy has summarized them clearly and succinctly.

I accept his contention in (i) that the word "tolerate" is preferable to "declare and sanction". If it is true, however, as Dr McReavy suggests in (ii), that there is no custom of this kind, except only in the case of civil marriages which were valid before 1908, my solution lacks a basis. I am loth to admit that this so, firstly because of the eminent canonists mentioned in this REVIEW, 1944, XXIV, p. 278, who are referring to invalid civil marriages; secondly, because the notion of legitimacy is not necessarily co-terminous with that of valid marriage but may be effected in other ways, as outlined in 1946, XXVI, p. 315; thirdly, and most of all, because in my view non-Catholics who in good faith attempt marriage with a Catholic in a register office may or may not be aware that the Church regards the union as invalid, or may be quite indifferent about the Catholic view of the matter, but would be inexpressibly shocked to learn that the Church calls their children—forgive the English legal term—bastards. It is this common or popular reaction, illogical though it is, that provides a basis, in my view, for the customary interpretation I have suggested. We can no longer rely on the probable opinion that these marriages are putative, and must therefore resort to the narrow and arduous route of finding some arguments in the law on custom, if we would avoid a conclusion which deeply offends non-Catholics. But I do recognize that the more obvious way is to welcome the Code Commission reply and accept its implications without any attempt to ease a situation which, in this country at least, everybody must admit to be embarrassing.

P. GALTIER, S.J.: *DE PAENITENTIA*

(THE CLERGY REVIEW, 1940 XXXIII, p. 424)

The Reviewer writes:

The latest edition of this work (1950) is published by the Gregorian University, Rome, and not by Beauchesne, as was wrongly stated in my review of the book which appeared last June.

PERMISSU SUPERIORUM

CHURCH AND STATE ABROAD

THE WESTERN TERRITORIES OF POLAND

WE return this month to the letter sent to President Bierut by Cardinal Sapieha and the Archbishop Primate of Poland on 12 September, of which we printed the first part last month and print the latter part now. One must consider in particular the paragraphs dealing with the question of the ecclesiastical organization of the "Recovered Territory"—the territory between the Oder and Neisse rivers, of which the chief city is Wroclaw (Breslau).

Paragraphs 60-62 deal with the Government's so-called "Office for Religious Affairs". On 25 October the newspapers in Poland published the text of a Note which this Office had sent two days previously to Bishop Choromanski, Secretary to the Hierarchy, demanding that Bishops, instead of Administrators Apostolic, should be appointed in these territories. We explained here last month why this had not been done. This Note was, as can now be realized, the Government's answer to the Letter sent to the President, although nobody in Poland realized this at the time, since the text of the Letter had not been made public and the censorship had not permitted any reference to it, so that the public supposed the Note from the Office for Religious Affairs to be an initiative. The Government did not delay in supporting this Note in the usual manner—that is to say, by getting the now suitably "conditioned" *Caritas* organization, and "groups of priests", or even individual priests, to pass resolutions in support of it.¹

The Government's Note claimed that in the Agreement of 14 April it was laid down that the existing Administrators Apostolic in the Regained Territories should be replaced by permanent Bishops, and the temporary parish administrators by permanent parish priests, as in the rest of Poland.² During the six months since the signing of the Agreement the Polish Government had signed an Agreement with the East German Democratic Republic on the demarcation of the

¹ See the useful article in *The Times* newspaper of 23 November, 1950. Thirty priests from the "Recovered Territory" who travelled to Warsaw to deliver a petition in support of the Government were refused audience by the Primate, although three of them were received by his Auxiliary Bishop. "To dramatize the issue, M. Alexander Wolski, the Government negotiator of the Pact with the Church, was forced to resign his seat in the *Sejm*."

² This claim cannot be substantiated; all that the Bishops undertook in the Agreement was to make an approach in this matter to the Holy See; they did not and obviously could not guarantee that the approach would be successful. See THE CLERGY REVIEW, June 1950, p. xiv, Text of Agreement, Paragraph 3.

CHURCH AND STATE ABROAD

existing Oder-Neisse frontier, and this was "the formal and legal seal on the permanent Polish character of the Regained Territories." At the same time, the Note said, all the "revisionist, anti-Polish, Nazi and imperialist elements" had launched, as part of their "frenzied war agitation", a "criminal campaign" against the Polish Western frontiers, a campaign which they were intensifying and linking up with the remilitarization of Western Germany. Nevertheless, it continued, the authorities of the Catholic Church, instead of hastening the fulfilment of their solemn undertaking, were preserving the provisional ecclesiastical administration of the Regained Territories. This attitude infringed the Agreement, and conflicted sharply with the interests of the Polish State and people. It played into the hands of the elements hostile to Poland and all forces of aggression and war-mongering. The Note concluded:

Since nothing must stand in the way of the complete stabilization of the legal and political situation in the Regained Territories, the Polish Government does not intend to tolerate this state of affairs in the Regained Territories any longer, and it calls on the Polish Episcopate to end the provisional nature of ecclesiastical appointments in the Regained Territories, strongly emphasizing that to shelter behind the pretext of formal considerations in a matter of such significance is no justification whatever.

The fact is that, if there is one thing on which the overwhelming majority of the Polish people are united, whether in Poland or in exile, it is, rightly or wrongly, the permanently Polish character of the territories in question, and an apprehension lest a re-armed Germany might seek to recapture them. It is a leading design of the Communists, therefore, to associate the Church in the minds of the people with those who refuse to accept the incorporation of these territories into Poland. They make full use of the fact that the Western Powers refuse at this stage to recognize the changes made in the Polish-German frontiers in 1945, and they claim that the Soviet Union alone will defend and guarantee the Western frontiers of Poland and thus that the future of Poland depends above all on Soviet friendship, which it is important to preserve. Discussions about German rearmament greatly add to the bitterness of the Poles against the Western democracies and to the fear of German aggression. The fact, therefore, that these territories, which they regard as belonging to Poland permanently, should ecclesiastically still be part of the German dioceses to which they belonged before the war is something giving opportunities to Communist propaganda which have not been neglected, and if the Bishops in the Agreement of 14 April were

THE CLERGY REVIEW

Advent

By Jean Daniélou

8/6 net

A study of what is involved in conversion, of how God has always acted in the Advent-work of preparing mankind to receive Him, both nations and individuals. Father Daniélou shows fascinatingly how the same elements can be found in the work of all the great precursors—Abraham, Melchisedech, John the Baptist, Our Lady; and he links the whole thing with the Redemption pattern of life through death.

Roman Road

By George Lamb

7/6 net

The modern pagan Everyman has more in common with the heroes of ancient legend than you might think. He, like them, faces a fantastic and often terrifying world peopled by powers he cannot control, and built to a pattern which he cannot understand. In this book George Lamb speaks for him to describe the wonders and terrors of his voyage of rediscovery: rediscovery, in the sense that its goal is his spiritual home. From the vantage point of the truth he has reached the author shows us how the pagan eye itself provides the apparent distortion of the world it sees.

A Philosophy of Form

By E. I. Watkin

21/- net

A new edition, carefully revised and considerably enlarged.

Mr. Watkin's philosophy is at one moment identical with Thomism, at another tantalizingly different: Aristotelian without idolatry, Platonist where it chooses: but obviously a true synthesis and not a patchwork. It is genuine scholasticism, but the scholasticism of a free and original thinker who has examined all the philosophies of the post-Reformation world and taken truth where he has found it.

SHEED & WARD, LTD.

110-111 FLEET ST., LONDON, E.C.4

THE CLERGY REVIEW

Just Published

The Pleasures of Poverty

ANTHONY BERTRAM

AN ARGUMENT AND AN ANTHOLOGY

This unusual anthology of verse and prose illustrates from sources as diverse as Chaucer and Hopkins, Horace and Chesterton, Crashaw and Gill, Wordsworth and the Desert Fathers, the belief constantly expressed by civilized men that there is more real pleasure in poverty than in wealth.

410 pp.

15s. net

The Reformation in England

PHILIP HUGHES

This is the first of two volumes, each complete in itself, but together forming the fullest study of the English Reformation to be published in the last half century. The work is based on original sources, but full use has also been made of the specialized studies which have appeared during this time. This first volume covers the period from 1517 to 1540. The second volume, which ends with the Hampton Court Conference, is now in the press.

426 pp.

Illustrated

42s. net

We are glad to be able to say that all the books of the famous Trappist author

Thomas Merton

are now in print again

ELECTED SILENCE	...	...	...	15s.
WATERS OF SILENCE	...	...	...	15s.
SEEDS OF CONTEMPLATION				7s. 6d.
SELECTED POEMS	...	...	...	12s. 6d.

Our latest Book List will be sent on request

HOLLIS & CARTER

25 Ashley Place, London, S.W.1

CHURCH AND STATE ABROAD

perhaps a little rash in undertaking to make an approach to the Holy See, their motives can be readily understood.

On 1 March, 1948, Pope Pius XII sent a letter to the German Bishops, deploring the cruelty used by the Poles in expelling the Germans from the Oder-Neisse territory, and this letter has since been ceaselessly used by the Communists to embarrass the Polish Bishops. On 24 May of that year, therefore, the late Cardinal Hlond addressed a special message "To the Catholic Population of the Regained Territory", which appeared in the Catholic weeklies of Poland on 20 June, 1948:

... The assertions that the Church supports any thought of a revision of the Polish frontiers are without foundation. The Holy Father does not think about any diminution of Poland; on the contrary, he would be glad to add to her power, happiness and security. . . . Poland cannot be condemned by the new arrangements of Europe to pay with the fate of her citizens and with the security of her frontiers for the consequences of the crimes committed by other Powers.

Cardinal Hlond concluded by encouraging the new Polish settlers in these territories to continue their efforts to build a truly Catholic and Polish life there, and extended his blessing to them. But his message could do little to counteract the ceaseless propaganda of a Government controlling all the Press and Radio, and if last April the Bishops signed what they did sign, it was because the weight of that propaganda had virtually forced them to do so.

LETTER TO PRESIDENT BIERUT FROM THE CARDINAL ARCHBISHOP OF CRACOW AND THE ARCHBISHOP PRIMATE OF POLAND

DATED 12 SEPTEMBER, 1950

(Continued from the last issue of THE CLERGY REVIEW)

THE SO-CALLED "PATRIOT PRIESTS"

38. We wish to touch upon a very painful matter, which, on Polish territory, has its sad history, namely, that of the "Patriot Priests". As interpreted by the Government, this term is applied to priests who desire to collaborate with the Government. In reality we have here a problem not so much of freedom of political convictions, which the Episcopate respects, even in the ranks of the clergy subordinate to it. As the Agreement was concluded by the entire Episcopate, the creation of a special group of priests, collaborating with the Government, appears to be unjustified.

39. However, the problem of the "patriot priests" is not a question of freedom of political convictions and of collaboration, since the Episcopate does not deny them this.

40. The problem lies in the eloquent selection of the persons who are given the name of "patriot priests" and who are destined to play a special role in Poland. Practically all the principal leaders of the clerical section in the "Association of Fighters for Freedom and Democracy" have been, for some time, in conflict with

CHURCH AND STATE ABROAD

their moral and canonical duties, and some of them are still under ecclesiastical punishment. To appoint such persons to the role of reformers of Church life in Poland seriously threatens one's own prestige—that is, the Government's prestige—in the eyes of the Catholic community, which knows its priests and knows which it may trust.

41. Furthermore, the so-called patriot priests issue a publication entitled *The Chaplain's Voice*, which, although intended for priests, is published without the permission of the spiritual authority, and so contrary to the provisions of the law of the Church. This publication carries on a war against the Apostolic See and the Holy Father, and against the Episcopate; it proclaims erroneous moral and religious views, endeavours to undermine Church discipline, and leads to the outbreak of schism or heresy among the clergy.

42. It is difficult to require the Episcopate and the clergy to learn about civic duties from such people, and to take them as an example of how to establish relations with the re-born Poland.

43. One of these priests was used at the First Peace Congress for an attack against the Holy Father. We must consider such a method as a tragic manifestation of the conditions which have been created. Can a soldier who insults his commanding officer deserve respect? Mr President, persons who permit themselves to be used for such acts should be sternly judged even by their employers. Under no circumstances can they serve as an example to the clergy, showing them how to fulfill their duties in the re-born Poland.

THE STATUTES OF THE "CARITAS" ASSOCIATION

44. The Statutes of the Catholic *Caritas* Association, registered on 18 August, 1950,¹ arouse dissatisfaction among the Episcopate, justified among other things by the fact that the Episcopate agreed to the co-operation of the clergy with the new organization.² It is clear that such an agreement cannot apply to an institution conflicting with Catholic principles. The Statutes evoke the following fears:

45. Article I of the Statutes conflicts with the Agreement, because the conversion mentioned therein has already been accomplished by the Agreement in Point I of the Protocol of the Joint Commission.³ The Episcopate confidently expects that the first sentence in Article I of the Statutes will be deleted.

46. The Episcopate objects to the appropriation by the above-named Association, in Article I of the Statutes, of "all the rights and installations belonging to the previously existing *Caritas* organization".

47. The above-mentioned Association is a new and purely lay creation, having no connection whatever with the Church or with the Church's *Caritas* institution dissolved by the Bishops, and consequently has no legal basis whatsoever for appropriating "all the rights and installations" of the previously existing ecclesiastical organization called *Caritas*.

48. The Episcopate must object to the contents of Article 6, Point 1, of the above-named Statutes, by virtue of which the above-named Association appropriates to itself all the movable and immovable property and property rights which on 28 January, 1950, were for any reason whatsoever in the hands of the Church's *Caritas* organization and of the institutions and establishments connected with it. This Article constitutes an attack by the "Association of Catholics"⁴ on the Catholic Church, very grievously injurious to the latter and her institutions and establishments. Furthermore, this Article clearly conflicts with the legislation heretofore in force in Poland guaranteeing ownership rights. No statutes of any private association can have legal effect in relation to the property and property rights of other persons.

49. In the light of the Order by the Ministers of Labour and Social Welfare, Public Administration and Education, of 23 January, 1950 (*Monitor Polski*, No. A.11, item 11), the "Association of Catholics for Aiding Poor and Needy Persons"

¹ No text of these Statutes is at present available to us, but the background to the whole question of *Caritas* is given at length in the letter addressed to President Bierut on 30 January, 1950, and the letter *ad clerum* of the same date, both printed in full in *THE CLERGY REVIEW* for May 1950.

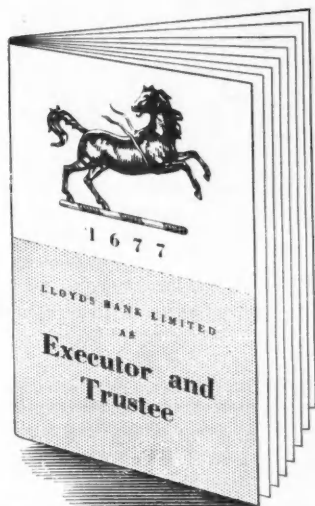
² Protocol, Paragraph 1; *THE CLERGY REVIEW*, June 1950, p. xviii.

³ *Ibid.*

⁴ Short title; see next paragraph.

THE CLERGY REVIEW

**A booklet to read before
you appoint your Executor**



The Manager of any branch of Lloyds Bank will be pleased to let you have a copy of this booklet, which provides useful information about the Bank's executor and trustee services.

LLOYDS BANK
LIMITED



THE CLERGY REVIEW



BY APPOINTMENT
ORGAN BUILDERS



*The rebuilt organ in Church of Our
Lady, St. John's Wood,
London, N.W.*

WALKER ORGANS

Our tuning and maintenance service covers the whole of England, Scotland, Northern Ireland, Isle of Wight and the Channel Islands, and we have resident representatives in

CHELTENHAM LEICESTER BIRMINGHAM
WORCESTER LIVERPOOL BRISTOL
PORTSMOUTH

J. W. WALKER & SONS LTD., Ruislip, Middx.

PURE ALTAR WINES "Vinum Missale"

CAREFULLY SELECTED
FULLY CERTIFIED REGULARLY ANALYSED
GUARANTEED RELIABLE
UNEQUALLED IN VALUE

The Sale of "VINUM MISSALE" was authorised by the late Cardinal Archbishop of Westminster and by many other Archbishops and Bishops

E. STAFFORD & CO.
QUEEN ST. CHAMBERS, EXETER

CHURCH AND STATE ABROAD

has illegitimately extended its authority to cover the property alluded to in this Order. The claim that this Order authorizes the above-named Association to appropriate to itself the above-mentioned property is completely unjustified, because the Order of the Ministers was restricted to defining the jurisdiction of the compulsory *Caritas* administration, which could not decide the fate of property belonging to the former ecclesiastical institution called *Caritas*, and did not transfer its title of ownership.

50. Further, Article 6, Point 1, of the above-named Statute violates the Agreement.

51. The provisions of the Protocol of the Joint Commission of the Polish Government and of the Episcopate provided for disposition only of the real estate held by the dissolved *Caritas* Church institution.¹ These dispositions have so far not been issued, and consequently this real estate still remains the property of the Church.

52. Also, the above-mentioned dispositions provide for the possibility that the ownership title to the above-named real estate may remain vested in the Church.

53. The Agreement did not in any way restrict the Church's rights to the movable property or the property rights of the former *Caritas* Church institution, which consequently continue to be Church property, and should be surrendered to the Church. Nor did the Agreement touch upon the question of the movable and immovable property or property-rights of third persons which were in the possession of the dissolved *Caritas* organization on 28 January, 1950, or of the property of institutions and establishments connected with that former organization.

54. Consequently, the above-named rights of third persons and of institutions and establishments remain inviolate, and all their property should be surrendered to them.

55. For this reason the Episcopate confidently awaits the issue of an Order for the immediate surrender:

(a) Of the movable property and property-rights of the dissolved *Caritas* Church institution to the appropriate Bishops' Curias or Apostolic Administrations;

(b) of the movable and immovable property and property-rights which on 28 January, 1950, were in the hands of the former *Caritas* Church organization and of institutions and establishments connected with it, to the appropriate third persons.

56. Execution of the disposition relating to immovable Church property contained in Point I of the above-named Annex should be discontinued.

57. Article 3 provides that the above-named Association may join with other social organizations for certain definite purposes, as it may see fit.

58. The Episcopate awaits a more precise definition of these purposes and organizations, in view of the possible participation of the clergy in this Association, as provided in the Joint Commission's Protocol.

59. For the same reason, the Episcopate proposes an addition to Article 11 of the Statute, to the effect that a member of the "Catholic Association" should be expelled if he acts to the detriment of the Catholic Church.

THE PROVISIONAL STATUTES FOR THE OFFICE FOR RELIGIOUS AFFAIRS²

60. No one intends to question the right of the Polish Government unilaterally to organize an appropriate Office which, within the framework of the laws in force and respecting the basic freedom and independence of the Catholic Church in religious matters, would be the Government's organ for dealing with matters arising out of the numerous and very complicated relations between Church and State.

61. If the Polish Episcopate, despite this, submits its reservations in this matter, it does so because the statutes of the Office for Religious Affairs, which

¹ Protocol, paragraph 2, loc. cit.

² Compare the parallel institution in Czechoslovakia.

CHURCH AND STATE ABROAD

should be only of an organizational and formal character (the more so that they were published only in the *Monitor Polski*) include provisions which unambiguously disclose the Government's intention to restrict Church life in a matter of extremely fundamental significance for the Catholic Church in Poland. The point in question is the provision of Paragraph 4, Point 2, of the Statutes, which entrusts to the jurisdiction of the Roman Catholic Religious Section, among other things, "Matters connected with the supervision of the activity of theological and monastic seminaries, auxiliary schools of religious worship. . . ."

62. We have no official interpretation of this decision, but we fear that it contains an intention to interfere in a sphere which has hitherto been considered, most properly, as solely an internal Church sphere, definitely independent. The education of the clergy belongs to the fundamental canons of the Church's spiritual freedom, guaranteed to it by Divine law and by the Constitution of the Polish Republic (Articles 113 and 114).

THE CAMPAIGN AGAINST THE APOSTOLIC SEE

63. The Polish Episcopate once again expresses its objection to the methods of opposition employed against the Apostolic See; methods which irritate the feelings of the Catholic community. It is true that authoritative circles explain that they are not opposing the Holy Father, but only the Vatican State. However, this explanation cannot be treated seriously.

64. While accepting the differences in world-outlook between materialism and Catholicism, it is also necessary to recognize the right to defence and to proclaim the Church's principles, in the same way as the right to proclaim the principles of materialism is recognized.

65. Consequently, if the Apostolic See defends the Church's threatened principles, it cannot for that reason be considered an enemy of Poland.

66. The Episcopate also defends the rights of the Church and of Christian morality, but it is not an enemy of Poland, although it is opposed to a materialistic world-outlook being imposed on Catholics.

67. We express the hope that this entire campaign against the Apostolic See will end in the re-born Poland once and for all, that the strange and undignified publications of *Książka i Wiedza*¹ will no longer be issued, and that the synopses of party-lectures will no longer contain unworthy accusations against the Apostolic See.

68. All the more that a certain reciprocity is obligatory in this. So far, none of the Vatican publications have allowed themselves to make personal attacks against the Head of the Polish State or one of its Ministers, despite the fact that these Ministers have so frequently hurled accusations against the Apostolic See and the Bishops.

THE SYSTEMATIC OPPRESSION OF THE CLERGY

69. One of the more painful things in the present situation of the Church in Poland is the large number of priests under surveillance, arrested, imprisoned without trial, or sentenced to many years of penal servitude.

70. The clergy and the Episcopate painfully feel the grievous system of torment through surveillance, continual summonses to attend at security bureaux, public and local administration offices and the like. Many priests are taken straight from the churches, from the confessional, or from the midst of a group of children awaiting confession, to the amazement and alarm of the faithful. This is a strange novelty in our life, because hitherto priests have had little in common with the penal code.

71. Further, the surveillance does not fail to embrace the Bishops, who, during their pastoral travels, at Congresses and visitations, are surrounded by dozens of agents, making themselves annoyingly felt. Since this takes place before the eyes of the faithful, the people may easily form an unfavourable judgement concerning the activities of the security authorities.

72. Many priests are recruited by oppressive means for intelligence work. Even

¹ The name of a publishing house controlled by the régime.

BURNS OATES

announce three important new books

THE GLORIOUS ASSUMPTION OF THE MOTHER OF GOD

J. Duhr, S.J.

Extracts from this important book were recently published in article form in *The Tablet*. Authoritative, and fully documented, it sets forth principles governing the development of the Dogma and traces its history, from its earliest beginnings, to the recent definition by the Church. Lucid and readable, this is the only book of its kind in English.

Crown 8vo.

8s. 6d.

THE CATHOLIC NURSE

Brian D. Johnson, M.R.C.S., L.R.C.P., D.A.

A concise and non-technical statement of Catholic principles and their application to the daily life of the Catholic Nurse; with a section discussing the moral problems presented by certain medical techniques, and whether and how far, a Catholic may co-operate in them.

Crown 8vo.

6s.

A POCKET EDITION OF THE NEW TESTAMENT

in the authorized translation of Mgr Ronald Knox

Mgr Knox's translation of the Bible is not only the most famous, but the most readable of modern versions. This cheap pocket edition is intended to put it within the reach of all. The Library Edition, which is part of the complete Bible in three uniform volumes, will continue in publication.

670 pp.

Cloth. 6s.

Other bindings, in Super-Pluvius at 12s. 6d. and Morocco at 21s. will be available soon.

28 Ashley Place, London, S.W.1

THE CLERGY REVIEW

THE TABLET

Founded in 1840 and now,
more than ever, indis-
pensable weekly reading
for the well-informed
Catholic who takes an
educated interest in the
fortunes of the Church
throughout the world.

Obtainable on order from any
newsagent, price 6d. weekly,
or direct from the Publishers,
30/- per annum, post free.

128 SLOANE STREET
LONDON S.W.1

MILLTOWN PARK BALLSBRIDGE, DUBLIN (Phone No. 92136) **RETREATS 1951**

FOR PRIESTS

(9 p.m. Monday to 9 a.m. Friday)

Jan. 8 to 12; Sept. 17 to 21; Sept. 24 to 28;
Nov. 5 to 9; Nov. 12 to 16; Nov. 19 to 23

FOR LAYMEN

(a) Three-day Retreats

- i In preparation for Easter—March 18
(Palm Sunday) to March 22
- ii In preparation for the Feast of the Sacred
Heart—May 28 to June 1
- iii In preparation for Christmas—Dec. 18
to Dec. 22.

(b) Week-end Retreats

(9 p.m. Saturday to 8.30 a.m. Monday)

Every week-end from Jan. 7 to June 24
except Mar. 18 and 25. Also Sept. 16
and 30; Oct. 7, 14, 21 and 28; Nov. 4
and 25; Dec. 9 and 16

Private Retreats for Priests or Laymen
can be made at other times by arrangement

(The following Buses pass the gate:
Nos. 11, 44, 48, 48A, 61 and 62)

**For admission to Retreats apply to
the Director of Retreats, Jesuit
House, Milltown Park, Dublin**



MESSRS. LAVERTY & SONS LTD.

Established 1859

The Wholesale House for Objects of Devotion,
and Publishers of Catholic Prayer Books and
Calendars, respectfully offer congratulations to
the Archbishops and Bishops of England and
Wales on the occasion of the Centenary of the
Restoration of the Hierarchy

1 HILLARY PLACE, WOODHOUSE LANE
LEEDS 2

CHURCH AND STATE ABROAD

employees of the Bishops' Curias and Courts have not been overlooked in this connection.

73. The trials conducted in connection with the *Caritas* affair are particularly unpleasant for us, for the Bishops were assured by the Government that all matters connected with *Caritas* would be dropped.

74. Contrary to that assurance, sentences to many years of imprisonment are being passed. The Episcopate considers this a violation of the assurances given to it.

75. The entire Polish community has painfully felt the arrests made at Jasna Gora,¹ and the annoying investigation which has been conducted there for several weeks. Jasna Gora has such a special place in the religious spirit of the Polish people that every move of this kind by the State authorities is felt as a personal injury. This makes the worst impression on the Polish people, from whom it is not possible to hide the oppressive measures applied to the spiritual workers and guardians of Jasna Gora. The Polish Episcopate, too, feels this strongly and considers that the discontinuance of these practices is a matter of the greatest urgency.

THE FATE OF THE MONASTIC ORDERS

76. One of the most disquieting features of the present religious situation is the situation of the monastic Orders. Debarred from their educational, welfare and charitable work, deprived of the remnants of monastic property, tormented by arrests and numerous and varied commissions of investigation, the monastic Orders in Poland are living in a situation of exceptional depression. Drawn forcibly into political contacts, the monasteries are defending their non-political character. For this reason they have refrained from such an act as signing the [Peace] Appeal. Unfortunately, an attempt to change their past non-political role is noticeable even in the monastic sector.

77. The Magdalene Sisters in Plock were removed from their home with their bundles in the course of one hour, without pity for ailing old pensioners, only because they did not sign the Peace Appeal. This painful incident has so far not been corrected, despite the Episcopate's numerous interventions.

78. The extent of the punishment applied here exceeds the jurisdiction of the criminal law and violates the natural law. If there is room anywhere for active sympathy, from motives of the most elementary humanity, it is precisely here.

79. The Sisters of Mercy in the Child Jesus Hospital at Warsaw, in which they have worked with great devotion for more than two hundred years, have recently been removed day by day from their work and residences, and have thus been deprived of the possibility of carrying out the duties of their calling, the nursing of the sick.

IMPLEMENTATION OF THE AGREEMENT

80. The Polish Episcopate gave evidence of their goodwill and confidence by signing the Agreement, although its text contained governmental guarantees only in a few of the most intractable matters.

81. The Episcopate has taken a most honest attitude towards the Agreement which was concluded, desiring on its part to carry out all that was in its power and to put the remaining questions before the Apostolic See. To this end the Episcopate issued appropriate orders to the clergy, and published to the Faithful the fact of the conclusion of the Agreement.²

82. On the other hand, the Episcopate does not see that the Government wishes to implement the Agreement; on the contrary, since its signature, nearly all the points at issue have remained unsolved, and in the school, monastic and *Caritas* sectors the situation has deteriorated to an extent not previously noted. The Ministry of Education openly refuses to recognize any of the rights of the Church, guaranteed by the Agreement. The Conference of Bishops with Government representatives on school subjects, brought with much effort to a successful conclusion, was most obviously disregarded by the Ministry of Education.

¹ Jasna Gora, the monastery of the Paulist Fathers at Czestochowa which guards the national shrine of Our Lady, Queen of Poland. It is here that the Hierarchy meets, and that the present letter was drawn up.

² Statement of 22 April, 1950, printed in *THE CLERGY REVIEW* for July, p. v.

CHURCH AND STATE ABROAD

83. Further, implementation of the Agreement was expressly made dependent upon the signature of the Peace Appeal by the Bishops. And when this had been accomplished matters still did not progress, although Deputy Mazur¹ had repeatedly emphasized that the signature of the Appeal would put an end to all opposition on the part of the Government.

84. We are faced with a paradoxical situation: ever fresh requirements are made of the Episcopate, while for some months the Government has contented itself with the assurances of Minister Bida.²

85. The Episcopate enquires of you, Mr President, how it is to understand the situation which has been created. Is it permissible to make the incurred obligation to implement the Agreement in the domain of the clear rights of the Church dependent on new demands, unknown to us, which may any day be put forward?

CONCLUSION

86. Although in these observations we are far from exhausting the problem of the Church in the re-born Poland, we purposely restrict ourselves to the subjects with which we have dealt.

87. In this letter to you, Mr President, we are submitting evidence before history, in order to avoid the accusation that we conceal the truth behind silence.

88. We assert that the responsibility for the condition of the Church in Poland does not lie upon us. This assertion is necessary because free Poland has never before known the phenomenon of Church persecution and a fight against religion.

89. All that the Church has lived through in the re-born Poland during the last five years is so unusual in the nation's history that it very properly causes surprise, and raises the question whether, after the nation's many years of horrible war tortures, it is really necessary to prolong these sufferings through the unloosing of an overt and covert war against the Church. The Catholic community is tormented and internally alarmed. The entire nation, desiring unity and peaceful work, has been offended in its religious feelings.

90. It may justifiably be feared that the fight against religion will cause the greatest harm to the coherence and unity of the nation and of the re-born Polish State.

91. We do not see any other path towards the recovery of that peace of mind and that national unity which is so essential than through the discontinuance of the war against religion.

92. This phenomenon of a war against religion in Poland, which is building a new social structure, is the more painful in that this war may delay the much-desired genuine social progress guaranteed by the spirit of Christ's Gospel.

93. Despite the torment of the Church in the re-born Poland, presented above, the Episcopate does not cease to believe in the victory of common sense over old atheistic patterns. The Episcopate will not cease to work for the spreading of Christ's Gospel, in order that from it the liberation of the peoples from social injustice may be born, and that the foundations of true peace may be deepened.

Jasna Gora, 12 September, 1950.

(Signed)

ADAM CARDINAL SAPIEHA,
Archbishop of Cracow.

(Signed)

STEFAN WYSZYNSKI,
*Archbishop, Metropolitan of
Gniezno and Warsaw,
Primate of Poland.*

A true copy:

(Signed) ZYGMUNT CHOROMANSKI,
Secretary of the Episcopate.

¹ M. Franciszek Mazur, a member of the *Sejm*, who was one of the members of the Joint Commission which negotiated the Agreement of 14 April, and one of the Government's signatories of the Agreement.

² M. Antoni Bida, Director of the Office for Religious Affairs; *vide* Paragraphs 60-62 *supra*.

THE CLERGY REVIEW



369 BALLARDS LANE, NORTH FINCHLEY, LONDON, N.12

Telephone: HILLSIDE 9477

CHURCH CLEANERS & DECORATORS

Church interiors expertly cleaned and decorated, roof timber treated against pests. Lowest prices consistent with good workmanship and best quality materials

ESTIMATES FREE

JOHN HARDMAN STUDIOS

ECCLESIASTICAL ARTISTS

43 Newhall Hill
Birmingham, 1
Tel.: Central 5434

Rookley, Shenley Hill
Radlett, Hertfordshire
Tel.: Radlett, Herts 6412

for Catholic books go to

Duckett

the Catholic book centre

140 STRAND, LONDON, W.C.2

Telephone: Temple Bar 3008

Telegrams: Gallows, Estrand, London

**new and
second-hand
Catholic books
in all languages
sent all over
the world**

FOR NEWS AND VIEWS OF
CATHOLIC BOOKS READ
"DUCKETT'S REGISTER"
MONTHLY 3d.

THE CLERGY REVIEW

SMALL ADVERTISEMENTS

The charge is fourpence per word, per insertion. Minimum charge 5/-, prepaid. Box numbers sixpence extra per insertion.

COMplete Church Cleaning and Decorating Service. Cleaning by Mobile Vacuum Plant. Recommended by The Forest Products Research Laboratory for the treatment of Death Watch Beetle and Furniture Worm. Estimates Free. Write or 'phone HEELAS OF READING. ('Phone Reading 4411.)

HUGH J. MARLEY, Building and Public Works Contractor, a Catholic firm employing Catholics, has completed many satisfactory alterations and decorations for Catholic Churches, Convents and other premises.—Inquiries, which will receive personal attention, should be addressed to HUGH J. MARLEY, 106 Ilford Lane, Ilford, Essex. 'Phone Ilford 2550.

OVER 120 young men are now here preparing for the priesthood, following in the footsteps of 500 who have already reached ordination. Donations would be thankfully received by FR. CLEMENT TIGAR, S.J., Campion House, Osterley, Isleworth, Middlesex.

PARISH Seals Engraved: Memorial Plates Engraved: Book Plates Printed: Illuminated Addresses Inscribed. JORDAN & SONS, LTD., 116 Chancery Lane, W.C.2. (Hol. 0434.)

POSTAGE STAMPS of Catholic and religious interest. Send for lists and a selection on approval. R. HAWKINS (Dept. R.5.), 247 Rotherhithe New Road, S.E.16.

REED ORGANS, large selection reconditioned models suitable churches, home, etc. Overhauls. Electric Blowers fitted. R. F. STEVENS, LTD., Organ Works, Kelly Street, London, N.W.1.

SUBSCRIPTIONS TO THE CLERGY REVIEW. Per Annum, post free: British Commonwealth, 25s. sterling; United States of America, \$5. Subscriptions may be placed with any established bookseller or newsagent in any part of the world. Publishing Office: 28 Ashley Place, London, S.W.1.

VESTMENTS are again being made at Downside Abbey. For Quotations write to The Vestment Sacristan, Downside Abbey, Nr. Bath.

THE DUBLIN REVIEW

The Oldest Catholic Quarterly

Subscription Rate 21/- per annum (4 issues)

28 ASHLEY PLACE :: LONDON :: S.W.1

